

Ex Musæo Rev. J. Orton.

T. Chambars sculp



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AN

ACCOUNT

OF THE

LIFE and DEATH

OF

Mr. *PHILIP HENRY*,

Miniſter of the Gospel at *Broad-Oak*, near *Whitchurch* in *Shropſhire*,

Who died *June* 24, 1696, in the Sixty fifth Year of his Age.

By *MATTHEW HENRY*,
Miniſter of the Gospel in *Cheſter*.

The Fourth Edition.

SALOP:

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BRITISH MUSEUM

TO THE

DESCENDANTS and other RELATIONS

OF

Mr. *PHILIP HENRY.*

IT is by the Deſire of many of you, my dear Friends, and eſpecially thoſe, who have the beſt Right to determine it, that the Life of your moſt venerable Anceſtor is reviſed and republiſhed. Three Editions of it have already been ſold, which is an uncommon Mark of publick Regard to ſuch a Deſign. It has been long out of Print, difficult to be procured, and much ſought after by Perſons of very different religious Sentiments and Perſuaſions. There are few Writers of the laſt Age, whoſe Works are more quoted, than his Sayings; and indeed, they deſerve the higheſt Regard. It is pity his ſuperlative Worth and Character ſhould be ſo little known in the preſent Age, and this well-drawn and inſtructive Account of his Life confined to thoſe few, who have the former Editions.

When ſome of you deſired me to reviſe it, I ſhould have declined making any Alterations, had it not been agreeable to your Judgment and that of ſome others, who have, with myſelf, the higheſt Eſteem for

the Memory of both Mr. *Henrys*. Some Phraſes, which were low and not ſo intelligible in this Age, have been changed. A few Paſſages, that only ſuited the Time, when it was firſt publiſhed, or referred to the Circumſtances of ſome then living, who had been connected with Mr. *Philip Henry*, are here omitted, as being of no Uſe and Importance now; and ſome of them, I know, were inſerted, contrary to the Author's Judgment, to oblige his Father's Friends. His Accounts of ſome of his Brethren are here left out, partly as a larger Narrative is given of them in Dr. *Calamy*'s Account of the ejected Miniſters but chiefly with a View to lower the Price of this Edition, that it may ſpread further.

I eſteem it one of the chief Excellencies of this Book, that it is, as the Author hints in his Preface, the Hiſtory of a Perſon, who, during ſome Part of his Life, hardly filled a higher Station than that of a Freeholder; and whoſe Condition, when he appeared publickly in his miniſterial Character, was as private, as that of moſt Clergymen: yet he manifeſted ſuch an Eminence of Piety, Prudence, Humility, Zeal and Moderation, as would have adorned the higheſt Station and is ſcarcely

to

to be equalled. He is therefore a ſuitable and bright Example to Perſons, eſpecially Houſholders, of every Rank, as well as an admirable Model for the Miniſters of the Goſpel. The continued Demand for this Book, and the Encouragement which hath been given to the Undertakers of this Edition afford me peculiar Pleaſure, as an Evidence, that there is much ſerious Piety and Candour left among us.

I am confident, you reckon your Relation to him a diſtinguiſhing Honour; and I ſee and hear with Pleaſure and Thankfulneſs, that you are emulating his Excellencies; but you will allow me to add, that your Deſire of this Republication of his Life, will raiſe the Expectations of the World, that you will continue to behave in a manner worthy of your Relation to this holy Man, and acquaintance with his Character. May the unfeigned Faith, that dwelt in your pious Anceſtor, dwell in you and your Poſterity; and (agreeable to his Prayer for you) 'may the Lord build 'you up in Holineſs and continue you 'ſtill in brotherly Love, as a Bundle of 'Arrows which cannot be broken.' This is the fervent Prayer of

Your affectionate Friend
and faithful Servant,
J. ORTON.

Shrewsbury,
Nov. 5, 1764.

The AUTHOR's

PREFACE

To the READER.

THAT which we aim at in this Undertaking, *is, not ſo much to embalm the* Memory *of this good Man (tho' that alſo is* bleſſed) *as to exhibit to the World a Pattern of* Primitive Chriſtianity, *which all that knew him well, obſerved to be exemplified in him; and when they ſaw* the End of his Converſation, *as it were with one Conſent,* deſired *a publick and laſting* Account *of it, or rather* demanded *it, as a juſt* Debt *owing to the World, by thoſe into whoſe Hands his Papers came; as judging ſuch an* Account *likely to conduce much to the Glory of God's Grace, and to the Edification of many, eſpecially of thoſe that were acquainted with him. He was one whom the Divine Providence did not call out (nor did his own Inclination lead him) to any very* publick *Scene of Action. He was none of the* forward *Men of the Age, that make themſelves talked of. The World ſcarce knew that there was ſuch a Man in it. But in his low and narrow Sphere, he was a* burning *and* ſhining *Light, and therefore his pious Example is the more adapted to* general uſe; *eſpecially as it conſiſted not in the* Extaſies *and* Raptures *of Zeal and Devotion, which are*

looked

looked upon rather as admirable *than* imitable, *but in the long ſeries of an even, regular, prudent, and well-ordered Converſation, which he had in the World, and in the ordinary Buſineſs of it, with* ſimplicity *and* godly ſincerity; *not with* fleſhly wiſdom, *but* by the Grace of God. *It hath been ſaid, that quiet and peaceable Reigns, tho' they are the beſt to live in, yet they are the worſt to write of, as yielding leaſt variety of Matter for the Hiſtorian's Pen to work upon. But a* quiet *and* peaceable Life in all Godlineſs and Honeſty *being the Sum and Subſtance of Practical Chriſtianity, the recommending the Example of ſuch a Life, in the common and familiar Inſtances of it, together with the kind and gracious Providences of God attending it, may be, if not as diverting to the* curious, *yet every whit as uſeful and inſtructive to the* pious *Readers. If any ſuggeſt, that the deſign of this attempt is to credit and advance a* Party, *let them know, that Mr.* Henry *was a Man of no Party; that true* Catholick Chriſtianity *(not debauched by bigotry, nor leavened by any private Opinions or Intereſts) was his very Temper and Genius. According to the excellent and royal Laws of this holy Religion, his Life was led, with a ſtrict and conſcientious adherence to* Truth *and* Equity; *a great* tenderneſs *and* inoffenſiveneſs *to all Mankind; and a ſtrong Tincture of ſincere* Piety *and* Devotedneſs *to God. According to thoſe ſacred Rules we ſhall endeavour, in juſtice to him, as well as to our Reader, to repreſent him in the following Account; and if any thing ſhould drop from our Pen, which may*

juſtly

juſtly give offence to any, (which we promiſe induſtriouſly to avoid) we deſire it may be looked upon as a falſe Stroke; and ſo far not truly repreſenting him, who was ſo blameleſs and harmleſs, and without Rebuke. *Much of our Materials for this Structure we have out of his own* Papers, *eſpecially his Diary; for by them his Picture may be drawn neareſt to* the Life, *and from thence we may take the trueſt* Idea *of him. Theſe Notes, being intended for his own private uſe in the review, and never communicated to any Perſon whatſoever; and appearing here (as they ought to do) in their own* native dreſs, *the candid Reader will excuſe it, if ſometimes the Expreſſions ſhould ſeem abrupt. They are the genuine, unforced, and unſtudied Breathings of a gracious Soul; and we hope will be rather the more acceptable to thoſe, who through Grace, are conſcious to themſelves of the ſame devout and pious Motions; for as in Water,* Face anſwers to Face, *ſo doth one* ſanctified *and renewed Soul to another; And (as Mr.* Baxter *obſerves in his Preface to Mr.* Clark's *Lives)* God's Graces are much the ſame in all his Holy ones; *and therefore we muſt not* think that ſuch Inſtances as theſe, are extraordinary Rarities; *but* God hath in wonderful Mercy raiſed up many, by whoſe Graces even this Earth is perfumed and enlightned. *But if* one Star *be allowed to* differ *from* another *Star* in Glory; *perhaps our Reader will ſay, when he hath gone through the following Account, that Mr.* Henry *may be reckoned among thoſe of the* Firſt Magnitude.

AN

AN ACCOUNT OF THE Life and Death OF Mr. *PHILIP HENRY.*

CHAP. I.

Mr. *Philip Henry*'s Birth, Parentage, early Piety, and Education at School.

HE was born at *White-hall*, in *Weſtminſter*, on Wedneſday *Auguſt* 24, 1631, being *Bartholomew-day*. I find uſually in his Diary ſome pious *Remark* upon the annual Return of his *Birth day*. — One Year he notes, that the Scripture mentions but two who ob-

ſerved their *Birth-day* with Feaſting and Joy, and they were neither of them Copies to be written after: viz. *Pharaoh*, *Gen.* xl. 20. and *Herod*, *Mat.* xiv. 6. *But* (ſaith he) *I rather obſerve it as a Day of Mourning and Humiliation, becauſe ſhapen in Iniquity and conceived in Sin.* When he had compleated the thirtieth Year of his Age, he noted this, *So old and no older* Alexander *was when he had conquered the great World, but I have not yet ſubdued the little World my ſelf.* At his Thirty third Year he hath this humble Reflection; *A long time lived to ſmall purpoſe, What ſhall I do to redeem it?* At another, *I may mourn as* Cæſar *did, when he reflected upon* Alexander's *early Atchievments, that others younger than I am have done much more than I have done for God, the God of my life.* And (to mention no more) when he had lived Forty two Years he thus writes; *I would be loth to live it over again, leſt inſtead of making it better, I ſhould make it worſe; and beſides, every Year and Day ſpent on Earth is loſt in Heaven.* This laſt Note minds me of a Paſſage I have heard him relate of a Friend of his, who being asked how old he was, anſwer'd, *On the wrong ſide of Fifty: Which* (ſaid Mr. *Henry*) *he ſhould not have ſaid*; for, if he was going to Heaven, it was *the right ſide of Fifty.*

He always kept a *Will* by him, and it was his Cuſtom yearly, upon the return of his *Birth-day*, to *review*, and (if occaſion were) to *renew* and alter it; for it is good to do that at a ſet time, which it is

is very good to do at ſome time. The laſt Will he made bears Date, *This* 24th *Day of* Auguſt, 1695, *being the day of the Year on which I was born*, 1631, *and alſo the day of the Year on which by Law I died, as did alſo near two Thouſand faithful Miniſters of Jeſus Chriſt*, 1662; alluding to that Clauſe in the Act of Uniformity, which diſpoſeth of the Places and Benefices of Miniſters not conforming, *as if they were naturally Dead.*

His Father's Name was *John Henry*, the Son of *Henry Williams* of *Britton's Ferry*, betwixt *Neath* and *Swanſey* in *Glamorganſhire*. According to the old *Welſh* Cuſtom (ſome ſay conformable to that of the antient *Hebrews*, but now almoſt in all Places laid aſide) the Father's Chriſtian Name was the Son's Sirname. He had left his native Country very young, unprovided for by his Relations; but it pleaſed God to bleſs his Ingenuity and Induſtry, with a conſiderable Income afterwards, which enabled him to live comfortably, to bring up his Children well, and to be kind to many of his Relations; but publick Events making againſt him at his latter End, when he died he left little for his Children, but God graciouſly took care of them. Providence brought this Mr. *John Henry* when he was young, to be the Earl of *Pembroke*'s Gentleman, whom he ſerved many Years: The Earl coming to be Lord Chamberlain, preferred him to be the King's Servant. He was firſt made Keeper of the Orchard at *White-hall*, and afterwards Page of the *Back Stairs* to the King's

ſecond Son, *James* Duke of *York*, which place obliged him to a perſonal Attendance upon the Duke in his Chamber. He liv'd and dy'd a Courtier; a hearty Mourner for his royal Maſter King *Charles* the Firſt, whom he did not long ſurvive. He continued, during all the War-time, in his Houſe at *White-hall*, though the Profits of his Places ceaſed. —The King paſſing by his Door, under a Guard, when he was going to *Weſtminſter*, to that which was call'd his Tryal, enquired for his old Servant Mr. *John Henry*, who was ready to pay his due reſpects to him, and pray'd God to *bleſs his Majeſty*, and to *deliver him* out of the Hands of his Enemies, for which the Guard had like to have been rough upon him.

His Mother was Mrs. *Magdalen Rochdale* of the Pariſh of St. *Martin* in the Fields, in *Weſtminſter*. She was a virtuous pious Gentlewoman, one that feared *God above many*.—She was altogether dead to the Vanities and Pleaſures of the Court, tho' ſhe lived in the midſt of them. She looked well to the ways of her Houſhold; prayed with them daily, catechized her Children, and taught them the good Knowledge of the Lord betimes. I have heard him ſpeak of his learning Mr. *Perkins*' Six Principles, when he was very young; and he often mentioned, with Thankfulneſs to God, his great Happineſs in having ſuch a Mother, who was to him as *Lois* and *Eunice* were to *Timothy*, acquainting him with the Scriptures from his Childhood.—As there appeared

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in him early Inclinations both to Learning and Piety, ſhe devoted him in his tender Years to the Service of God, in the work of the Miniſtry. She died of a Conſumption *March* 6, 1645, leaving behind her only this Son and five Daughters. A little before ſhe died ſhe had this ſaying, *My Head is in Heaven, and my Heart is in Heaven, it is but one ſtep more, and I ſhall be there too.*

His Suſceptors in Baptiſm were *Philip* Earl of *Pembroke* (who gave him his Name, and was kind to him as long as he lived, as was alſo his Son *Philip*) *James* Earl of *Carliſle* and the Counteſs of *Salisbury*.

Prince *Charles* and the Duke of *York* being nearly of his Age, he was in his Childhood an Attendant upon them in their Play; they were often with him at his Father's Houſe and were wont to tell him what Preferment he ſhould have at Court, as ſoon as he was fit for it. He kept a Book to his dying Day, which the Duke of *York* gave him; and I have heard him bewail the loſs of two curious Pictures, which he gave him likewiſe. Archbiſhop *Laud* took a particular Kindneſs to him when he was a Child, becauſe he would be very officious to attend at the Water-Gate (which was part of his Father's Charge in *White-hall*) to let the Archbiſhop through, when he came late from Council, to croſs the Water to *Lambeth*.

Theſe Circumſtances of his Childhood he would ſometimes ſpeak of among his Friends, not as glo-

rying in them, but taking occaſion from thence to bleſs God for his Deliverance from the Snares of the Court; in the midſt of which it is ſo very hard to maintain a good Conſcience and the Power of Religion, that it hath been ſaid (though bleſſed be God it is not a Rule without exception) *Exeat ex aulâ, qui velit eſſe pius.* The breaking up and ſcattering of the Court, by the Calamities of 1641, as it daſhed the Expectations of his Court-Preferments, ſo it prevented the danger of Court-Entanglements: And though it was not, like *Moſes*'s, a Choice of his own, when *come to Years*, to quit the Court; yet when he was come to Years he always expreſſed great Satisfaction in his Removal from it, and bleſſed God who choſe his Inheritance ſo much better for him.

Yet it may not be improper to obſerve here what was obvious as well as amiable to all who convers'd with him; *viz.* that he had the moſt ſweet and obliging Air of Courteſy and Civility that could be; which ſome attributed in part to his early Education at Court. His Mien and Carriage was always ſo very decent and reſpectful, that it could not but win the Hearts of all he had to do with. Never was any Man further from that *Rudeneſs* and *Moroſeneſs* which ſome Scholars, and too many that profeſs Religion, either wilfully affect, or carelеſly allow themſelves in, ſometimes to the Reproach of their Profeſſion. 'Tis one of the Laws of our holy Religion, exemplified in the Converſation of this good Man,

to

to *honour all Men.* Sanctify'd Civility is a great Ornament to Chriſtianity. It was a ſaying he often uſed, *Religion doth not deſtroy good Manners*; and yet he was very far from any thing of Vanity in Apparel, or Formality of Compliment in Addreſs; his Converſation was all *natural* and *eaſy* to himſelf and others; and nothing appeared in him which a ſevere Critick could call *affected.* This Temper of his tended very much to the adorning of the Doctrine of God our Saviour; and the general Tranſcript of ſuch an excellent Copy, would do much towards the healing of thoſe Wounds, which Religion hath received in the Houſe of her Friends by the contrary.—But to return to his Story.

The firſt Latin School he went to was at St. *Martin*'s Church, under the teaching of Mr. *Bonner.* Afterwards he was removed to *Batterſey*, where Mr. *Wells* was his School-maſter. The grateful mention which in ſome of his Papers he makes of thoſe that were the Guides and Inſtructors of his Childhood and Youth, brings to mind that French Proverb to this Purpoſe, *To Father, Teacher, and God All-ſufficient, none can render Equivalent.*

In the Year 1643, when he was about twelve Years old, he was admitted into *Weſtminſter*-School, in the fourth Form, under Mr. *Thomas Vincent* then Uſher, whom he would often ſpeak of, as a moſt able diligent School-maſter; and one who grieved ſo much at the Dulneſs and Non proficiency of any of his Scholars, that falling into a Conſumption, I have

heard Mr. *Henry* ſay of him, that he even *killed himſelf with falſe Latin.*

A while after he was taken into the upper School, under Mr. *Richard* (afterwards Dr.) *Busby.* In *October* 1645, he was admitted King's Scholar, and was firſt of the Election, partly by his own Merit and partly by the Intereſt of the Earl of *Pembroke.*

Here he profited greatly in School-Learning, and all his Days retained his Improvements therein to admiration. When he was in Years, he would readily quote Paſſages out of the Claſſic Authors that were not common; yet he rarely uſed any ſuch things in his Preaching, though ſometimes (if very appoſite) he inſerted them in his Notes. He was very ready and exact in the Greek Accents, the Quantities of Words, and all the ſeveral kinds of Latin Verſe; and often preſſed it upon young Scholars in the midſt of their Univerſity-Learning, not to forget their School Authors.

Here and before, his uſual Recreation at vacant times, was either reading the printed accounts of public Occurrences, or attending the Courts at *Weſtminſter-hall,* to hear the Trials and Arguments there, which I have heard him ſay, he hath often done to the loſs of his Dinner, and oftner of his Play.

But *Pauls majora canamus*—Soon after the civil War begun, there was a daily Morning-Lecture ſet up at the Abby-Church, and preached by ſeven worthy Members of the Aſſembly of Divines in Courſe,

Courſe, viz. Mr. *Marſhal*, Mr. *Palmer*, Mr. *Herle*, Dr. *Staunton*, Mr. *Nye*, Mr. *Whitaker*, and Mr. *Hill*. It was the Requeſt of his pious Mother to Mr. *Busby*, that he would give her Son leave to attend that Lecture daily, which he did, not abating any thing of his School Exerciſe, in which he kept pace with the reſt; but only diſpenſing with his abſence for that Hour: And the Lord was pleaſed to make good Impreſſions on his Soul, by the Sermons he heard there. His Mother alſo took him with her every *Thurſday* to Mr. *Caſe*'s Lecture at St. *Martin*'s. On the Lord's Day he ſat under the powerful Miniſtry of Mr. *Stephen Marſhal* in the Morning at *New Chappel*, in the Afternoon at St. *Margaret's Weſtminſter*, which was their Pariſh-Church. This Miniſter, and Miniſtry, he would to his laſt, ſpeak of with great Reſpect, and Thankfulneſs to God, as that by which he was through Grace in the beginning of his Days begotten again to a lively hope. I have heard him ſpeak of it, as the ſaying of ſome wiſe Men at that time, That if all the Presbyterians had been like Mr. *Stephen Marſhal*, and all the Independents like Mr. *Jeremiah Burroughs*, and all the Epiſcopal Men like Archbiſhop *Uſher*, the Breaches of the Church would ſoon have been healed. He alſo attended conſtantly upon the Monthly Faſts at St. *Margaret*'s, where the beſt and ableſt Miniſters of *England* preached before the Houſe of Commons; and the Service of the Day was carried on with great Strictneſs and Solemnity,

from Eight in the Morning till Four in the Evening. It was his conſtant Practice from eleven or twelve Years old to write (as he could) all the Sermons he heard, which he kept very carefully, and tranſcribed many of them.

At theſe monthly Faſts, (as he himſelf hath recorded it) he had often ſweet Meltings of Soul in Prayer, and Confeſſion of Sin; many lively Truths came home to his Heart, and he daily increaſed in that Wiſdom and Knowledge which is to Salvation. Read his Reflections upon this, which he wrote many Years after: 'If ever any Child ſuch as I 'then was, between the Tenth and Fifteenth year 'of my Age, enjoy'd Line upon Line, Precept upon 'Precept, I did. And was it in vain? I truſt not 'altogether in vain. My Soul rejoiceth and is glad 'at the remembrance of it. The word diſtilled as 'the Dew, and dropt as the Rain.—I lov'd it, and 'lov'd the Meſſengers of it; their very Feet were 'beautiful to me. And, Lord, what a Mercy was 'it, that at a time when the poor Countries were 'laid waſte, when the noiſe of Drums and Trum-'pets, and the clattering of Arms was heard there, 'and the way to *Sion* mourned, that then my Lot 'ſhould be where there was Peace and Quietneſs, 'and great plenty of Goſpel-Opportunities! Bleſs 'the Lord, O my Soul. As long as I live, I will bleſs 'the Lord: I will praiſe my God while I have my 'Being. Had it been only the Reſtraint that it laid 'upon me, whereby I was kept from the common

'Sins

'Sins of other Children and Youth; ſuch as Cur-
'ſing and Swearing, Sabbath-breaking and the
'like; I were bound to be very thankful: But that
'it prevailed through Grace effectually to bring me
'to God, how much am I indebted, and what ſhall
'I render!'

Thus the Dews of Heaven ſoftened his Heart by degrees. —— From theſe early Experiences of his own

1. He would blame thoſe who laid ſo much ſtreſs on People's knowing the exact time of their Converſion, which he thought was with many not poſſible to do. Who can ſo ſoon be aware of the Day-break, or of the ſpringing up of the Seed ſown? The Work of Grace is better known in its Effects than in its Cauſes. He would ſometimes illuſtrate this by that ſaying of the blind Man to the Phariſees, who were ſo critical in examining the Recovery of his Sight: This and t'other I know not concerning it, but *This one Thing I know, that whereas I was blind, now I ſee*, John ix. 25.

2. He would bear his Teſtimony to the comfort and benefit of early Piety, and recommend it to all young People. He would often witneſs againſt that wicked Proverb, *A young Saint, and an old Devil*, and would have it ſaid rather, *A young Saint, and an old Angel.* He obſerved it concerning *Obadiah* (and he was a Courtier) that he *feared the Lord from his Youth*, 1 Kings xviii. 12. and it is ſaid of him *v.* 3. that he *feared the Lord greatly.* Thoſe that would

come to fear God *greatly*, muſt learn to fear him *from their Youth*. No Man did his Duty ſo *naturally* as *Timothy* did (*Phil.* ii. 20.) who from a Child knew the holy Scriptures. In dealing with young People, how earneſtly would he preſs this upon them, *I tell you, you cannot begin too ſoon to be Religious, but you may put it off too long.* *Manna* muſt be gathered early, and he that *is the firſt* muſt *have the firſt*. He often inculcated *Eccl.* xii. 1. *Remember thy Creator in the Days of thy Youth*, in the Original, *of thy Choice*, thy chuſing Days.

I remember a Paſſage of his in a Lecture Sermon, in the Year 1674, which much affected many; he was preaching on that Text, *Mat.* xi. 30. *My Yoke is eaſy*; and after many Things inſiſted upon, to prove the Yoke of Chriſt eaſy, he at laſt appealed to the *Experiences* of all that had drawn in that Yoke. *Call now if there be any that will anſwer you, and to which of the Saints will you turn?* turn to which you will, and they will all agree that they have found *Wiſdom's Ways Pleaſantneſs*, and Chriſt's *Commandments not grievous: and*, ſaith he, *I will here witneſs for one, who through Grace have in ſome poor Meaſure been drawing in this Yoke, now above thirty Years, and I have found it an eaſy Yoke, and like my Choice too well to change.*

3. He would alſo recommend it to the Care of Parents, to bring their Children betimes to publick Ordinances. He would ſay, that they are capable ſooner than we are aware, of receiving good by them.

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The Scripture takes Notice more than once of the *little ones* in the ſolemn Aſſemblies of the Faithful, *Deut.* xxix. 11. *Ezra* x. 1. *Acts* xxi. 5.

4. He would alſo recommend to young People the practiſe of writing Sermons. He himſelf did it, not only when he was young, but continued it conſtantly till within a few Years before he died, when the decay of his Sight, obliging him to the uſe of Spectacles, made Writing not ſo ready to him as it had been. He never wrote Short-hand, but had an excellent Art of taking the Subſtance of a Sermon in a very plain and legible hand, and with a great deal of eaſe; this he called *Hearing for the Time to come.* He recommended this Practiſe to others, as a means to engage their Attention in Hearing, to prevent drowſineſs, and to help their Memories after Hearing, when they came either to meditate upon what they have heard themſelves, or to communicate it to others; and many have had reaſon to bleſs God for his Advice and Inſtructions herein. He would adviſe People ſometimes to look over the Sermon-Notes that they had written, as a ready way to revive the good Impreſſions of the Truths they had heard; and would blame thoſe who made waſte Paper of them; for, ſaith he, *the day is coming when you will either thank God for them, or heartily wiſh you had never written them.*

But it is Time we return to *Weſtminſter*-School, where having begun to learn Chriſt we left him in the ſucceſsful purſuit of other Learning, under the Eye

Eye and Care of that great Maſter Dr. *Busby*; who, on account of his Pregnancy and Diligence took a particular kindneſs to him, called him his *Child*, and would ſometimes tell him he ſhould be his Heir; and there was no Love loſt between them. Dr. *Busby* was noted for a very ſevere School-maſter, eſpecially in the beginning of his time. But Mr. *Henry* would ſay ſometimes, that as in ſo great a School there was need of a *ſtrict Diſcipline*, ſo for his own part, of the four Years he was in the School, he never felt the weight of his Hand but once, and then (ſaith he in ſome of the Remarks of his Youth which he wrote long after) I deſerved it: For being *Monitor* of the Chamber, and according to the Duty of his Place, being ſent to ſeek a Truant; he found him, and at his earneſt Requeſt promiſed to ſay, he could not find him, which (ſaith he in a penitential Reflection upon it afterwards) *I wickedly did.* Next Morning the Truant coming under Examination, and being asked whether he ſaw the Monitor, ſaid, *yes, he did*, at which Dr. *Busby* was much ſurprized, and turned his Eye upon the Monitor, with this word, *What thou, my Son!* gave him Correction, and appointed him to make a penitential Copy of Latin Verſes, which when he brought, he gave him Six Pence, and received him into his Favour again.

Among the Mercies of God to him in his Youth, (and he would ſay, 'twere well if Parents would keep an Account of thoſe for their Children, till they

they come to be capable of doing it for themſelves, and then to ſet them upon doing it) he hath recorded a remarkable Deliverance he had at *Weſtminſter* School, which was this: It was cuſtomary among the ſtudious Boys, for one, two or more to ſit up the former part of the Night at ſtudy, and when they went to Bed about Midnight to call others at two or three o'Clock, as they deſired. His Requeſt was to be called at Twelve, and being awaked, deſired his Candle might be lighted, which ſtuck to the Bed's Head; but he fell aſleep again, the Candle fell, and burnt part of the Bed and Bolſter, e'er he awaked; but through God's good Providence ſeaſonable Help came in, the Fire was quenched, and he received no Harm. This gave him occaſion long after to ſay, *It is of the Lord's Mercies that we are not conſumed.*

When he was at *Weſtminſter*-School he was employed by Dr. *Buſby*, as ſome others of the moſt ingenious and induſtrious of his Scholars were, in their reading Greek Authors, to collect by his Direction, ſome Materials for that excellent Greek Grammar, which he afterwards publiſhed.

But be the School never ſo agreeable, Youth is deſirous to commence Man by a removal from it. This Step he took in the Sixteenth Year of his Age. It was the antient Cuſtom of *Weſtminſter*-School, that all the King's Scholars, who ſtood *Candidates* for an Election to the Univerſity, were to receive the Lord's Supper the *Eaſter* before, which he did with

with the reſt, in St. *Margaret*'s Church at *Eaſter*, 1647. He would often ſpeak of the great pains which Dr. *Busby* took with his Scholars, that were to approach to that ſolemn Ordinance, for ſeveral Weeks before, at ſtated times; with what skill and ſerioufneſs of Application, and manifeſt Concern for their Souls, he opened to them the Nature of the Ordinance, and the work they had to do in it, and inſtructed them what was to be done in Preparation for it; this he made a Buſineſs of, appointing them their religious Exerciſes, inſtead of their School-Exerciſes. What Succeſs this had through the Grace of God upon young Mr. *Henry*, for whom the Dr. had a particular Regard, read from his own Hand. 'There had been Treaties (ſaith he) be-'fore, between my Soul and Jeſus Chriſt, with 'ſome weak Overtures towards him; but then, 'then I think it was the Match was made, the 'Knot tied: Then I ſet my ſelf in the ſtrength of 'Divine Grace, about the great Work of Self-'Examination, in order to Repentance; and then 'I repented, that is, ſolemnly and ſeriouſly, with 'ſome poor meltings of Soul, I confeſſed my Sins 'before God, original and actual, judging and 'condemning my ſelf for them, and caſting away 'from me all my Tranſgreſſions, receiving Chriſt 'Jeſus the Lord, as the Lord my Righteouſneſs, 'and devoting and dedicating my whole ſelf abſo-'lately and unreſervedly to his Fear and Service. 'After which, coming to the Ordinance, there,

'there

'there I received him indeed, and he became mine;
'I ſay mine. Bleſs the Lord, O my Soul. ——
'Encouraged by this Experience, I have my ſelf
'(ſaith he in one of his Papers) taken like pains
'with divers others at their firſt Admiſſion to the
'Lord's Table, and have through Grace ſeen the
'comfortable Fruits of it, both in my own Children
'and others; to God be Glory.'

Dr. *Buſby*'s Agency under God in this bleſſed Work, he makes a very grateful mention of in divers of his Papers: *The Lord recompenſe it*, ſaith he, *a thouſand-fold into his Boſom!*

I have heard him relate how much he ſurprized the Doctor, the firſt Time he waited upon him after he was turned out by the Act of Uniformity: For when the Doctor aſked him, *prithee, Child, what made thee a Nonconformiſt?—truly Sir*, ſaith Mr. *Henry, you made me one; for you taught me thoſe Things that hindred me from conforming.*

Thus was this great Concern happily ſettled before his launching out into the World, which thro' Grace he had all his Days more or leſs the comfort of, in an even ſerenity of Mind, and a peaceful Expectation of the Glory to be revealed.

May 17, 1647, he was choſen from *Weſtminſter*-School to *Chriſt's Church* in *Oxford*, *jure loci*, with four others, of which he had the ſecond place. At his Election he was very much countenanced by his God-father the Earl of *Pembroke*, who was one of the Electors.

CHAP.

CHAP. II.

His Years ſpent at *Oxford.*

THOUGH he was choſen to the Univerſity in *May*, yet being then young, under Sixteen, and in love with his School-Learning, he made no great haſte thither. 'Twas in *December* following, 1647, that he removed to *Oxford.* Some merciful Providences in his Journey (he being a young Traveller) affected him much; and he uſed to ſpeak of God's Goodneſs to him in them, according to the Impreſſions then made by them; and he hath recorded them with this thankful Note, *That there may be a great Mercy in a ſmall Matter*; as the care that was taken of him by Strangers, when he fainted and was ſick in his Inn the firſt Night; and his caſual Meeting with Mr. *Anneſley*, Son to the Viſcount *Valentia* (who was choſen from *Weſtminſter* School, at the ſame time,) when his other Company, going another way, had left him alone, and utterly at a loſs what to do. Thus the ſenſible Remembrance of old Mercies may anſwer the intention of new ones, which is to engage

engage our Obedience to God, and to encourage our Dependance on him.

Being come to *Oxford*, he was immediately entered Commoner of *Chriſt's-Church*, where Dr. *Samuel Fell* was then Dean; the Tutor aſſigned to him and the reſt of that Election, was Mr. *Underwood*, a very learned ingenious Gentleman.

His God-father the Earl of *Pembroke* had given him ten Pounds to buy him a Gown, to pay his Fees, and to ſet out with. This in his Papers he puts a Remark upon, as a *ſeaſonable Mercy* on account of ſome Straits, which Providence, by the Calamity of the Times, had brought his Father into. God had taught him from his Youth that excellent Principle, which he adhered to all his Days, that *Every Creature is that to us, which God makes it to be, and no more*; and therefore while *many ſeek the Ruler's Favour*, and ſo expect to *make their Fortunes*, as they call it, ſeeing *every Man's Judgment proceedeth from the Lord*, it is our Wiſdom to ſeek his Favour, who is the Ruler of Rulers, and that is an effectual way to make ſure our Happineſs.

To the proper Studies of this Place he now vigorouſly addreſſed himſelf; but ſtill retained a great Kindneſs for the Claſſic Authors, and the more polite Exerciſes he loved ſo well at *Weſtminſter*-School.

He was admitted Student of *Chriſt's-Church*, *March* 24, 1647-8, by Dr. *Henry Hammond*, that great Man, then Sub-Dean, who called him his God-brother,

brother, the Earl of *Pembroke* being his God-father alſo, and Prince *Henry*, the other, who gave him his Name.

The Viſitation of the Univerſity by the Parliament happened to be the next Month. *Oxford* had been for a good while in the Hands of the Parliament, and no Change made; but now the Earl of *Pembroke*, and ſeveral others thereunto appointed, went thither to ſettle things upon a new bottom. The Account Mr. *Henry* in his Papers gives of this Affair, is to this Purpoſe. The ſole Queſtion which the *Viſitors* propoſed to each Perſon, in every College, that had any place of Profit, was this, *Will you ſubmit to the Power of the Parliament in this preſent Viſitation?* to which all were to give in their Anſwer in Writing; and accordingly were either diſplaced or continued. Some chearfully complied; others abſolutely refuſed, (among whom he would ſometimes tell of one that was but of his ſtanding, who gave in this bold Anſwer; *I neither can nor will ſubmit to the Power of the Parliament in this preſent Viſitation; I ſay I cannot; I ſay I will not.* J. C.) Others anſwered doubtfully, pleading Youth and Ignorance in ſuch Matters. Mr. *Henry*'s Anſwer was, *I ſubmit to the Power of the Parliament in the preſent Viſitation, as far as I may with a ſafe Conſcience and without Perjury.* His reaſon for the laſt Salvo was, becauſe he had taken the Oath of Allegiance and Supremacy a little before, at his Admiſſion; which he was very jealous of doing any thing

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to contradict or infringe, according the Character of the good Man, that *he fears an Oath:* this made him ſometimes ſignify a diſlike of that Practiſe of adminiſtring Oaths to ſuch as were ſcarce paſt *Children*, who could hardly be ſuppoſed to take them with *Judgment*, as Oaths ſhould be taken. However this Anſwer of his ſatisfied; and by the Favour of the Earl of *Pembroke* he was continued in his Student's place. But great Alterations were made in that as in other Colleges, very much, undoubtedly, to the Hinderance and Diſcouragement of the Scholars, who came thither to get Learning, not to judge of the Rights of Government. Dr. *Samuel Fell* the Dean was removed, and Dr. *Edward Reynolds* afterwards Biſhop of *Norwich* was put in his room; Dr. *Hammond* and all the Canons, except Dr. *Wall*, were diſplaced; and Mr. *Wilkinſon*, Mr. *Pocock*, and others of the Parliament's Friends were preferred to their places. His thoughts of this in the reflection long after were, that milder methods might have done better, and would have been a firmer eſtabliſhment to the new Intereſt; but conſidering that many of thoſe who were put out (being in expectation of a ſudden change, which came not of many Years after) were exaſperating in their carriage towards the Viſitors; and that the Parliament (who at this time were Maſters) had many of their own Friends ready for Univerſity-preferments, (which, as *Oxford* had been from the beginning a Garriſon for the King they had been long kept out of,

of,) it was not ſtrange if they took ſuch ſtrict methods. And yet, nothing being required but a bare *Submiſſion*, which might be interpreted but as crying, *Quarter*, he thought that it could not be ſaid, the terms were hard: eſpecially, ſaith he, if compared with thoſe of another nature impoſed ſince.

Among other Student-Maſters removed, his Tutor, Mr. *Underwood*, was one, which he often bewailed as a Loſs to himſelf; for he was a good Scholar, and one that made it his buſineſs to look after his Pupils, who were very likely by the Bleſſing of God, to have profited under his Conduct: But upon the removal of Mr. *Underwood*, he with ſome others were turned over to Mr. *Finmore*, who was then in the Intereſt which was uppermoſt, and was afterwards Prebendary of *Cheſter*; a Perſon (as he notes) able enough, but not willing to employ his Abilities for the good of thoſe that were committed to his Charge; towards whom he had little more than the name of a *Tutor*. But it pleaſed God to give him an Intereſt in the Affections of a young Man, an Under-graduate then, but two or three Years his Senior, from *Weſtminſter*, one Mr. *Richard Bryan*, who took him to be his Chamberfellow, while he continued at *Oxford*; read to him; overlooked his Studies, and directed him in them. Of this Gentleman he makes a very honourable mention, as one who was, through God's Bleſſing, an Inſtrument of much good to him. Mr. *John Fell* alſo, the Dean's

Dean's Son, (afterwards himſelf Dean of *Chriſt Church*, and Biſhop of *Oxford*) taking pity on him, and ſome others that were neglected, voluntarily read to them for ſome time; a kindneſs which he retained a very grateful ſenſe of, and for which he much honoured that learned and worthy Perſon.

Here he duly performed the College-Exerciſes, Diſputations every day, in Term time; Themes and Verſes once a Week, and Declamations when it came to his turn; in which performances he frequently came off with very great Applauſe: And many of his Manuſcripts which remain, ſhew how well he improved his time there.

And yet in ſome *Reflections* I find under his hand, written long after (wherein he looks back upon his early days) he chargeth it upon himſelf, that for a good while after he came to the Univerſity (though he was known not to be inferior to any of his ſtanding in publick Exerciſes, yet) he was too much a Stranger to that hard Study which afterwards he became acquainted with; and that he loſt a deal of time which might have been better improved. Thus is he pleaſed to *accuſe himſelf* of that, which no one elſe did, or could accuſe him of. But the truth is, in all the ſecret Accounts he kept of himſelf, he appears to have had a very quick and deep Senſe of his own Failings and Infirmities, in the moſt minute inſtances; the Loſs of time; Weakneſs and Diſtractions in holy Duties; not improving Opportunities of doing good to others, and the like;

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lamentably bewailing theſe Imperfections, and charging them upon himſelf, with as great Expreſſions of Shame and Sorrow, and Self-abhorrence, and crying out as earneſtly for Pardon and Forgiveneſs in the Blood of Jeſus, as if he had been the greateſt of Sinners. For though he was a Man that walked very *cloſely*, yet withall he walked ery *humbly* with God, and lived a Life of Repentance and Self-denial. This minds me of a Sermon of his which one might diſcern came from the heart, on that Scripture, *Rom.* vii. 24. *O wretched Man that I am, who ſhall deliver me from the Body of this Death?* How feelingly did he obſerve from thence, *That the remainders of indwelling Corruption are a very grievous Burthen to a gracious Soul!*

But to return: It may not be amiſs to ſet down the *Cauſes* to which he aſcribes his loſs of Time when he came firſt to the Univerſity. One was, that he was *Young*, too Young, and underſtood not the Value of his Opportunities, which made him adviſe his Friends not to ſend their Children too ſoon from School to the Univerſity, though they may ſeem ripe, in reſpect of Learning, till they have Diſcretion to manage themſelves: While they are Children, what can be expected but that they ſhould mind childiſh Things? Another was, that coming from *Weſtminſter*-School, his Attainments in School-Learning were beyond what others generally had who came from other Schools; ſo that he was tempted to think there was no need for him to ſtudy much,

much, because it was so easy to him to keep pace with others; which, he saith, Dr. *Caldecott*, Chaplain to the Earl of *Pembroke*, and his great Friend, warned him of at his coming to *Oxford*. Another was, that there were two sorts of Persons his Co-temporaries, some of the *New Stamp*, that came in by the Visitation, and were divers of them serious pious young Men, but of small ability, comparatively, for Learning; and for that reason he desired not to have much fellowship with them. But there were others of the old Spirit and way, Enemies to the Parliament, and the Reformation they made; and these were better *Scholars*, but generally not better *Men*. With them for a while, he conversed most because of their Learning; but he soon found it a snare to him, and that it took him off from the Life of Religion. *Elanguescere mox cepit*, saith he in a Latin Narrative of his younger years, *pristinæ pietatis ardor*, &c. But "for ever praised be the Riches of "God's free Grace, saith he in another Account, "that he was pleased still to keep his hold of me; "and not to let me alone when I was running from "him, but *set his hand again the second time*, (as the "expression is, *Isa.* xi. 11.) to snatch me *as a brand* "*out of the Fire!*" His Recovery from this snare he would call a kind of *Second Conversion*; so much was he affected with the preventing Grace of God in it, and sensible of a double bond to be for ever thankful, as well as of an engagement to be watchful and humble.

At the latter end of the Year 1648, he had leave given him to visit his Father at *White-hall*, with whom he stayed some time; there he was *January* 30, when the King was beheaded, and with a very sad heart saw that tragical Blow given. Two things he observed and used to speak of, which I know not whether any of the Historians mention; one was, that when the Blow was given, there was such a dismal universal *Groan* among the Thousands of People that were within sight of it, as he never heard before; and desired he might never hear the like again, nor see such a Cause for it. The other was; that immediately after the stroke was struck, there was according to Order, one Troop marching from *Charing-Cross* towards *King's-Street*, and another from *King's-Street* towards *Charing-Cross*, purposely to disperse and scatter the People, and to divert the dismal thoughts which they could not but be filled with, by driving them to shift every one for his own safety. He did upon occasion testify his dislike of this unparallelled Action, which he always said was a thing that could not be justified; and yet he sometimes said, he saw not how it could be called a *National Sin*; for, as the King urged upon his Trial, it was certain that not one Man of ten in the Kingdom did consent to it. [See the Bishop of *Chichester*'s Sermon before the King, *Jan.* 30, 1697, p. 25, 29. where he saith, he did not see how it could be called a national Sin.] Nor could it be called the Sin of the *Long Parliament*, for far the greatest part

part of them were, while the thing was in agitation, impriſoned, and ſcarce twenty ſeven of the forty that were left to carry the name of *Parliament*, gave their Vote for it; which the Commiſſioners for trying the King's Judges in the Year 1660, (ſome of whom had been themſelves Members of the long Parliament) urged again and again, in anſwer to that plea, which the Priſoners ſtood ſo much upon, that what they did was by Authority of the *Parliament*. But 'tis manifeſt it was done by a prevailing Party in the *Army*, who, as he uſed to expreſs it, having beaten their *Plow-ſhares* into *Swords*, could not ſo eaſily beat their *Swords* into *Plow-ſhares* again, as having fought more for *Victory* and *Dominion*, than for *Peace* and *Truth*; but how far theſe Men were acted and influenced by another ſort of People behind the Curtain, the World is not altogether ignorant. For ſome Years after King *Charles* II. came in, he obſerved the day of Humiliation for this Sin, deſiring that God would not lay the Guilt of Blood to the charge of the Nation: But afterwards, finding to what purpoſes it was generally obſerved and improved, even to the reproaching and condemning, not only the *Innocent* but ſome of the *Excellent* ones of the Land; and noting that there is no precedent in Scripture of keeping annual Days of Humiliation for particular Sins; eſpecially after the immediate judgment is at at end, he took no farther notice of it. But in his Diary, he adds this tender remark, (according to the Spirit he was of) *Yet good*

Men no doubt may observe it to the Lord, Rom. xiv. 6. Thus he judged not, and why then should he be judged?

In the Year 1651-2 he took his *Batchelor of Arts'* Degree, and he hath recorded the Goodness of God in raising him up Friends, who helped him in the Expences. Such kindnesses have a peculiar Sweetness in them to a good Man, who sees and receives them as the *Kindness of God*, and the Tokens of his Love.

He would often mention with thankfulness to God, the great advantages he had in the University, not only for Learning but for Religion and Piety. Serious Godliness was in reputation; and besides the publick Opportunities they had, there were many of the Scholars that used to meet together for Prayer, and Christian Conference, to the great confirming of one anothers Hearts, in the Fear and Love of God, and preparing them for the Service of the Church. I have heard him speak of the prudent method they took then about the University-Sermons on the Lord's Day in the Afternoon: they used to be preached by the Fellows of Colleges in their course; but that being found not so much for Edification, Dr. *Owen*, and Dr. *Goodwin* performed that Service alternately, and the young Masters that were wont to preach them, had a Lecture on Tuesday appointed them. The Sermons he heard at *Oxford* he commonly wrote, not in the time of hearing, but when he came home, in his reflecti-

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on upon them, which he found a good help to his Memory.

In *December* 1652, he proceeded *Maſter of Arts*, and in *January* following preached his firſt Sermon at *South-Hinkſey* near *Oxford*, on *John* viii. 34. *Whoſoever committeth ſin, is the ſervant of ſin.* On this occaſion he writes in his Diary, what was the breathing of his heart towards God, *The Lord make uſe of me as an Inſtrument of his Glory, and his Churches' good in this high and holy Calling.*

His great Pains and Improvement notwithſtanding his extraordinary Modeſty and Humility had made him ſo well known in the Univerſity, that at the following *Act* in *July* 1653, he was choſen out of all the Maſters of that Year, to be *Junior of the Act*, that is, to anſwer Philoſophy-Queſtions in *Veſperiis*, which he did with very great applauſe, eſpecially for the very witty and ingenious Oration which he made to the Univerſity upon that occaſion.—His queſtions were: 1. *An licitum ſit carnibus veſci? Aff.* 2. *An Inſtitutio Academiarum ſit utilis in Republicâ? Aff.* 3. *An Ingenium pendeat ab humoribus Corporis? Aff.* At the Act in 1654 he was choſen *Magiſter Replicans*, and anſwered the Philoſophy-Queſtions *in Comitiis* with a like applauſe. His Queſtions then were, 1. *An melius ſit ſperare quam frui? Neg.* 2. *An maxima Animi Delectatio ſit a ſenſibus? Neg.* 3. *An utile ſit peregrinari? Aff.*

Dr. *Owen* who was then Vice-Chancellor, ſpoke with great Commendation of his performances to

ſome in the Univerſity afterwards, who only knew him by report; and I have heard a worthy Divine (who was ſomewhat his *Junior* in the Univerſity, and there a Stranger to him) ſay, how much he admired theſe Exerciſes and loved him for them; and yet how much more he admired, when he became acquainted with him in the Country, that ſo *polite* an *Orator* ſhould become ſo *profitable* and *powerful* a Preacher, and ſo readily lay aſide the enticing Words of Man's Wiſdom, which were ſo eaſy to him.

There is a Copy of *Latin* Verſes of his in print among the *Poems* which the Univerſity of *Oxford* publiſhed upon the Peace concluded with *Holland*, in the Year 1654, which ſhew him to be no leſs a Poet than an Orator.

He hath noted it of ſome pious young Men, that before they removed from the Univerſity into the Country, they kept a day of Faſting and Humiliation for the Sins they had been guilty of in that place and ſtate. And in the viſits he made afterwards to the Univerſity, he inſerts into *his* Book, as no doubt God did into *his*, ——*a tear dropt over my Univerſity-Sins.*

CHAP.

CHAP. III.

His Removal to *Worthenbury* in *Flint-ſhire*; His Ordination to the Miniſtry, and his Exerciſe of it there.

Worthenbury is a little Town on the River *Dee* in that *Hundred* of *Flint-ſhire*, which is ſeparated ſome Miles from the reſt of the County, and known by the name of *Engliſh Mailors*; becauſe tho' it is reputed in *Wales*, as pertaining to *Flint-ſhire*, yet in Language and Cuſtoms it is wholly *Engliſh*, and lies moſtly between *Cheſhire* and *Shropſhire*. *Worthenbury* was of old a Parochial Chapel belonging to the Rectory of *Bangor*, but was ſeparated from it in the Year 1658 by the Truſtees for uniting and dividing of Pariſhes, and was made a Pariſh of itſelf. But what was then done being vacated at the Reſtoration, it came to be again an Appurtenant to *Bangor*, till in the ſecond Year of the Reign of King *William* and Queen *Mary*, it was by Act of Parliament ſeparated, and made independant upon *Bangor*.

The principal Family in *Worthenbury*-Pariſh, is that of the *Puleſtons* of *Emeral*. The Head of the Family then was *John Puleſton*, Serjeant at Law, one of the Judges of the *Common-Pleas*. To this Family Mr. *Henry* came from *Chriſt's-Church*, preſently after he had compleated his Maſter's Degree, in 1653; ordered into that remote, and to him unknown, Corner of the Country, by that over-ruling Providence which determineth the *bounds of our Habitation*. The Judge's *Lady* was a Perſon of more than ordinary Parts and Wiſdom; in *Piety inferior* to few, but in *Learning ſuperior* to moſt of her Sex, which I could give Inſtances of from what I find among Mr. *Henry*'s Papers, particularly an *Elegy* ſhe made upon the Death of the learned Mr. *John Selden*, who was her great Friend. Her Agency brought Mr. *Henry* into the Country. She wrote to a Friend of hers, Mr. *Francis Palmer* Student of *Chriſt's-Church*, to deſire him to recommend to her a young Man to be in her Family, and to take the Over-ſight of her Sons (ſome of whom were ready for the Univerſity) and to preach at *Worthenbury* on the Lord's-Days, for which a very honourable Encouragement was promiſed. Mr. *Palmer* propoſed it to his Friend Mr. *Henry*, who was willing for one half Year to undertake it, provided it might be required of him to preach but once on the Lord's-Day, and that ſome other ſupply might be got for the other part of the Day; he being now but twenty two Years of Age, and newly entered upon that great Work.

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Provided alſo, that he ſhould be engaged for half a Year only, not intending ſo ſoon to break off from an *Academical* Life, in which he ſo much delighted. But preferring *Uſefulneſs*, before his own private *Satisfaction*, he was willing to make Trial for a while, in the Country; as one that ſought not his own things, but the things of Jeſus Chriſt, to whoſe Service in the Work of the Miniſtry he had intirely devoted himſelf, bending his *Studies* wholly that way. In the latter part of his time at *Oxford*, as one grown weary of that which, he uſed to ſay, he found *little to his purpoſe*, he employed his time moſtly in ſearching the *Scriptures*, and collecting uſeful *Scripture-Obſervations*, which he made very familiar to him, and with which he was *thoroughly furniſhed for this good Work*. He got a Bible *interleaved*, in which he wrote ſhort Notes upon Texts of Scripture as they occurred. He would often ſay, *I read other Books, that I may be the better able to underſtand the Scripture*. 'Twas a Stock of *Scripture-Knowledge* that he ſet up with, and with that he traded to good Advantage. Tho' he was ſo great a Maſter in the eloquence of *Cicero*, yet he preferred far before it, that of *Apollos*, who was *an eloquent Man, and mighty in the Scriptures*. Acts xviii. 24.

He bid very fair at that time for Univerſity-preferment; ſuch was the Reputation he had gained at the late *Act*, and ſuch his Intereſt in Dr. *Owen*: but his heart was upon the *Salvation of Souls* to which he poſtponed all his other Intereſts,

In *September* 1653, he came down to *Emeral*, from whence a Meſſenger was ſent to *Oxford* to conduct him thither. Long after when it had pleaſed God to ſettle him in that Country, and to build him up into a Family, he would often reflect upon his coming into it firſt; what a Stranger he then was, and how far it was from his thoughts to have made his Home in thoſe parts; and paſſing over a Brook that divides *Flintſhire* and *Shropſhire* would ſometimes very affectionately uſe thoſe words of *Jacob*, *with my Staff I paſſed over this Jordan, and now I am become two Bands.*

At *Emeral* he prayed in the Family, was Tutor to the young Gentlemen, and preached once a day at *Worthenbury*; other help being procured for the other part of the day, according to his requeſt. But it ſoon happened, that one Lord's day the Supply that was expected failed, and he was neceſſitated, rather than there ſhould be a vacancy, to preach twice; in which he found the Promiſe ſo well fulfilled, *as the day is, ſo ſhall the ſtrength be*, and *to him that hath*, (*i. e.* that uſeth what he hath,) *ſhall be given*, and *he ſhall have abundance*, that, to the great Satisfaction of his Friends there, from thence forward he waved looking out for other help than what came from above; and would ſometimes ſpeak of this as an Inſtance, that *we do not know what we can do, till we have tried.*

Here he applied himſelf to a plain and practical way of Preaching, as one truly concerned for the Souls

Souls of his Hearers. He would ſay ſometimes, *We ſtudy how to ſpeak, that you may underſtand us.* And, *I never think I can ſpeak plain enough, when I am ſpeaking about Souls and their Salvation.* I have heard him ſay, he thought it did him good, that for the firſt half year of his being at *Worthenbury*, he had few *Books* with him, which engaged him to a cloſer ſearch of the Scripture, and his own heart in ſtudying Sermons. What Succeſs his labours had in that Pariſh, which before he came to it, was accounted one of the moſt looſe profane Places in all that Country, may be gathered from part of a Letter of Lady *Puleſton* to him, at the end of the firſt half Year after his coming to *Emeral*, when he was uncertain of his Continuance there, and inclinable to return to ſettle at *Chriſt's Church.*

As to begging that one thing for you, God forbid (as Samuel *ſaid) that* I ſhould ceaſe to pray, *&c This I am ſure, that having wanted hitherto a good Miniſter of the Word among us, I have oft by Prayer and ſome Tears, above five Years beſought God for ſuch a one as your ſelf; which having obtained, I cannot yet deſpair, ſeeing he hath given us the good Means, but he may alſo give us the good End. And this I find, that your Audience is increaſed three for one in the Pariſh, (tho' in Winter more than formerly in Summer); and five for one out of other Places. And I have neither heard of their being in the Ale houſe on the Lord's Day, nor Ball-playing that day, which before you came was frequent. I think I can name four or five in the Pariſh,*

that of formal Chriſtians are becoming or become real: But you know all are not wrought on at firſt by the Word. God may call them at the latter part of the Day, though not in this half Year. It is a good ſign, that moſt are loth to part with you; and you have done more good in this half Year, than I have diſcerned theſe eighteen Years: But however, whether they will hear, or whether they will forbear, you have delivered your own Soul. I have prayed, and do pray, ſeeing God hath ſent you, that you may be for his Glory, and not for our Condemnation.

It is eaſy to imagine what an Encouragement this was to him, thus at his firſt ſetting out to ſee of the Travel of his Soul, and what an Inducement not to leave thoſe, among whom God had thus owned him. However that Spring he returned to *Oxford*. The Lady *Puleſton* ſoon after went thither, with her five Sons, of whom ſhe placed the two eldeſt under his Charge, in the College. In the following Vacation he went to *London* to viſit his Relations; and there in *October* he received a Letter from Judge *Puleſton*, with a very ſolemn and affectionate Requeſt, ſubſcribed by the Pariſhoners of *Worthenbury*, earneſtly deſiring his Settlement among them, as their Miniſter; which he was perſuaded to comply with, having fixed to himſelf that good Rule, in the turns of his Life, to *Follow Providence, and not force it*. So in the Winter following he came down again, and ſettled with them. He continued in his *Students* place in *Chriſt's-Church* for two or three Years,

Years, attending the Service of it once a Year; but diſpoſing of moſt of the Profit of it for the uſe of poor Scholars there.

The Tithe of *Worthenbury* belonged to *Emeral*-Family, paying ſome Rent to the Rector of *Bangor*. This Tithe Judge *Puleſton* was willing to give (clear of that Charge) to the Miniſter of *Worthenbury* for ever. But ſuch was the peculiar and extraordinary Kindneſs he had for Mr. *Henry*, upon the Experience of his Merits, that he choſe rather by Deed of Indenture, bearing Date *October* 6, 1655, between himſelf and Mr. *Henry*, *In conſideration of his being pleaſed to undertake the Cure of Souls, and to preach and teach, and perform other Duties of divine Service in the Pariſh-Church of* Worthenbury (ſo the Deed runs) *to give, grant and confirm for himſelf and his Heirs, unto the ſaid* Philip Henry, *the yearly Rent of One Hundred Pounds, charged upon all his Meſſuages, Lands and Tenements in the ſeveral Counties of* Flint, Denbigh, *and* Cheſter, *to be paid Quarterly, untill ſuch times as the ſaid* Philip Henry *ſhall be promoted or preferred to ſome other ſpiritual or eccleſiaſtical Living or Preferment*, with Power of Diſtreſs in Caſe of Non-payment. A Hundred a Year was more than *Worthenbury*-Tithes were worth at that time; and the Manner of the Gift freed the Maintenance from much of that Loſs and Incumbrance which commonly attends the gathering of Tithe.

He continued for ſome Years in *Emeral*-Family, where he laid out himſelf very much for the ſpiritual

good

good of the Family, even of the meaneſt of the Servants, by catechiſing, repeating the Sermons, and perſonal Inſtruction; and he had much Comfort in the Countenance and Converſation of the Judge and his Lady. Yet he complains ſometimes in his Diary of *the Snares and Temptations that he found there*, eſpecially becauſe ſome of the Branches of the Family, who did not reſemble their Parents, were uneaſy at his being there; which made him willing to remove to a Houſe of his own. When Judge *Puleſton* perceived this, in the Year 1657, out of his abundant and continued Kindneſs to him, he did at his own Charge build him a very handſome Houſe in *Worthenbury*, and ſettled it upon him by a Leaſe, bearing Date *March* 6, 1657, for Threeſcore Years, *if he ſhould ſo long continue Miniſter at* Worthenbury, *and not accept of better Preferment*.

He hath noted in his Diary, that the Day the Workmen began to build that Houſe, Mr. *Mainwaring* of *Malpas* preached the Lecture at *Bangor*, ſtom Pſalm cxxvii. 1. *Except the Lord build the Houſe, they labour in vain that build it.* "There never "was Truth more ſeaſonable to any, than this was "to me."—He hath recorded it as his great Care, that his Affections might be kept looſe from it, and that it might not incroach upon God's Intereſt in his Heart. When it was finiſhed he thus writes, *I do from my Heart bleſs God, that no hurt or harm befell*

any

any of the Workmen in the building of it. Thus was his Maintenance ſettled at *Worthenbury.*

In the Year 1659, he was by a Writing of Judge *Puleſton collated, nominated* and *preſented* to the Church of *Worthenbury*, and (the Powers that then were, having ſo appointed) he had an Approbation thereof from the Commiſſioners for Approbation of publick Preachers.

Some little Oppoſition was made to his Settlement at *Worthenbury* by Mr. *Fogg* then Rector of *Bangor*, becauſe he conceived it an Intrenchment upon his Right to *Worthenbury*, and thought it might prejudice his recovering it by Courſe of Law. I only mention this for the ſake of the Note he hath upon it in his Diary, which is this, *I do earneſtly deſire that the Judge may give Mr.* Fogg *all reaſonable Satisfaction, that there may be no appearance of Wrong to him, or any other, in this thing.* And when Mr. *Fogg* inſiſted upon it, that Mr. *Henry* ſhould give it under his Hand, that he deſired the Conſent of the ſaid Mr. *Fogg* to be Miniſter of *Worthenbury*, he yielded to do it for Peace ſake; and from thence forward there was an intimate and intire Friendſhip between Mr. *Fogg* and him.

Being thus ſettled at *Worthenbury* his next Care was concerning *Ordination* to the Work of the Miniſtry; to which he would ſee his Call very clear, before he ſolemnly devoted himſelf to it. When he was ſilenced, it was ſome trouble to him that he had ſo long deferred to be ordained (and he would often, from the Conſideration of that, preſs thoſe who

who intended the Miniſtry, not to put it off) yet as the times then were, there was ſomething of a reaſon for it.

The neareſt acting Claſs of *Presbyters*, was in the Hundred of *Bradford-North* in *Shropſhire*, wherein Mr. *Porter* of *Whitchurch* was the leading Man, of whom Mr. *Baxter* gives ſo high a Character in his Life, *Part* 3, *p.* 94, and who was one of thoſe whom he recommended to the Lord Chancellor, as fit to be made a Biſhop *Part* 2, *p.* 283. This Claſs was conſtituted by Ordinance of Parliament, in *April* 1647, the Members of it then, were the aforeſaid Mr. *Porter*, Mr. *Boughy* of *Hodnet*, Mr. *Houghton* of *Prees*, Mr. *Parſons* of *Wem*, and Mr. *John Bisby*; afterwards Mr. *Malden* of *Newport*, Mr. *Binney* of *Ightfield*, and Mr. *Steele* of *Hanmer*, (though in *Flintſhire*) were taken in to them, and acted with them. This Claſs in twelve Years time publickly ordained Sixty three Miniſters. Mr. *Henry* was very deſirous of being ordained at *Worthenbury*, *plebe præſente*, which he thought moſt agreeable to the Intention; but the Miniſters were not willing to ſet ſuch a Precedent: However that was one thing which occaſioned the Delay, ſo that he was not ordained till *September* 16, 1657.

The Manner of his Ordination was according to the known *Directory* of the Aſſembly of Divines, and the common uſage of the Presbyterians ſtill; yet as he left among his Papers a particular Account of that Solemnity, and the Workings of his Soul to-

towards God in it, it may be of ſome uſe both for Inſtruction and Quickening to Miniſters, and for Information of ſuch as are perhaps wholly Strangers to ſuch a Tranſaction, to give ſome account of the whole.

He made Addreſſes to the Presbytery, in order to his Ordination *July* 6, at *Prees*, when he ſubmitted to Trial. Enquiry was made in the firſt place, concerning his Experience of the Work of Grace in his Heart; in Anſwer to which he gave a reaſon of the Hope that was in him, with Meekneſs and Fear; that the Spirit of Grace had been dealing with him when he was young, and he hoped had diſcovered to him his need of Chriſt, and had bowed his Will in ſome Meaſure to cloſe with him upon his own Terms, *&c.* His Skill in the original Languages of the Scripture was then tried; and he read and conſtrued ſome Verſes in the *Hebrew* Bible, and *Greek* Teſtament. He was then examined in *Logick* and natural *Philoſophy*, next in *Divinity*, what Authors he had read, and what Knowledge he had of the Mediation of Chriſt, *&c.* His Skill in the Scripture was tried, by propounding to him a difficult Text to give his Senſe of; a Caſe of Conſcience was alſo put to him to be reſolved, and Enquiry made into his Acquaintance with Church-Hiſtory. Laſtly, a Queſtion was given him to provide a Theſis upon againſt the next Meeting, which was this, *An Providentia Divina extendat ſe ad omnia? Aff.* On this Queſtion he exhibited his Theſis, *Auguſt* 3.

and

and defended it. Several of the Miniſters oppoſed, and Mr. *Porter* moderated. He then produced two Certificates, which he left with the Regiſter of the Claſs; one from *Oxford*, ſubſcribed by Dr. *Wilkinſon*, Dr. *Langley*, &c. the other from the neighbouring Miniſters, Mr. *Steele*, Mr. *Fogg*, &c. both teſtifying of his Converſation, &c. *The Lord forgive me*, (ſaith he in his Diary upon this,) *that it hath not been more Exemplary as it ought for Piety and Induſtry. Amen, Lord, in Chriſt.* The Day for Ordination was appointed to be *September* 16, at *Prees*, of which Notice was given at *Worthenbury* by a Paper read in the Church, and afterwards affixed to the Church-door the Lord's Day before; ſignifying alſo 'That if any could produce any 'juſt Exceptions againſt the Doctrine or Life of 'the ſaid Mr. *Henry*, or any ſufficient Reaſon why 'he might not be ordained, they ſhould certify the 'ſame to the Claſſis, or the Scribe, and it ſhould 'be heard and conſidered.'

On the Day of Ordination there was a very great Aſſembly gathered together. Mr. *Porter* began the Service with Prayer, then Mr. *Parſons* preached on 1 Tim. i. 12. *I thank Chriſt Jeſus who hath enabled me, for that he counted me Faithful, putting me into the Miniſtry.* After Sermon Mr. *Parſons*, according to the uſual Method, required of him a Confeſſion of his Faith, which he made as followeth.

The Ground and Rule of my Faith towards God, is the Scriptures of the Old and New Teſtament; I believe

believe they were written by holy Men, immediately inſpired by the Holy Ghoſt; having found the efficacy of them in ſome meaſure upon my own Heart; I believe they are further able to make me wiſe to Salvation.

Concerning *God*, I believe that he is, and that he is the Rewarder of thoſe that diligently ſeek him.

The Trinity of Perſons in the Unity of the Godhead, I receive and own as a *Truth*, I admire and adore as a *Myſtery*; though no Man hath ſeen God at any time, yet the only begotten Son, which is in the Boſom of the Father, he hath declared him, and what he hath declared concerning him, that I believe. I believe that God is a Spirit, for the Son hath ſaid, *God is a Spirit*. I believe that he hath Life in himſelf. I believe all things were made by him, and without him was not any thing made that was made. I believe by his Providence he preſerves, guides and governs all the Creatures, according to the purpoſe of his own Will to his own Glory; for the Father worketh hitherto, and the Son alſo worketh.

I believe he made Man upright after his own Image and Likeneſs, which Image conſiſteth in Knowledge, Righteouſneſs and true Holineſs, but Man by Sin loſt it.

I believe we were all in the Loins of our firſt Parents, and that they ſtood and fell as publick Perſons, and upon that Account juſtly, without any Colour of

wrong

wrong, we bear our ſhare, both in the Guilt of their Diſobedience, and alſo the Corruption of Nature following thereupon; ſo that we come into the World Children of Wrath, and Heirs of the Curſe, one as well as another; Enemies to God, hating him, and hated of him; averſe to what is good, and prone to all manner of Evil. Though all are born in this Condition, yet there are ſome that do not die in it.

I believe there is a Mediator, and there is but one Mediator between God and Men, the Man Chriſt Jeſus. Thoſe whom the Father hath from Everlaſting pitched his Love upon, and given to Chriſt, not becauſe of Works or Faith foreſeen, but meerly of his Free Grace; for thoſe I believe Chriſt was ſent forth into the World made of a Woman, made under the Law; for their ſakes he ſanctified himſelf, and became obedient to Death, even the Death of the Croſs; wherefore God alſo highly exalted him; and having raiſed him from the Dead on the third Day, ſet him at his own Right Hand, where he ever lives, to make Interceſſion for thoſe for whom he ſhed his Blood. All theſe Elect redeemed ones I believe are in due time, ſooner or later, in their Lives effectually called, waſhed, ſanctified, juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.

I believe the Righteouſneſs of Chriſt alone, apprehended by Faith, is the matter of our Juſtification before God; and that no Fleſh can ſtand in his

his Sight upon any other terms, for he is the Lord our Righteouſneſs, and in him only the Father is well pleaſed.

I believe the Work of *Sanctification*, managed by the Spirit, who dwelleth in us, though in reſpect of Parts it be compleat, for the whole Man is renewed; yet in reſpect of Degrees it is not fully perfected till we come to Glory; and I believe all that are juſtified ſhall be glorified, for we are kept by the Power of God, through Faith unto Salvation.

I believe the gathering-in and building up of Saints, is the ſpecial end why Paſtors and Teachers are appointed in the Church; and that Jeſus Chriſt, according to his Promiſe, will be with them in that Work to the end of the World.

The Two Sacraments of the New Teſtament Baptiſm and the Lord's Supper, I receive and own as Signs and Seals of the Covenant of Grace; the former inſtituted by our Lord Jeſus, as a Sign and Seal of our engraffing into him, due of right to all the Infants of believing Parents, and but once to be adminiſtred; the other inſtituted by our Lord Jeſus in the Night wherein he was betrayed, to ſhew forth his Death, and to ſeal the Benefits purchaſed thereby to his Church and People, and to be often repeated.

When the Body returns to the Duſt, I believe the Soul returns to God that gave it: and that immediately it receives from him the Sentence, according to what hath been done in the Fleſh, either

Come

Come inherit the Kingdom prepared, or *Depart accurſed into everlaſting Fire.*

I believe beſides this, a Day of general Judgment in the end of the World, wherein we muſt all appear before the Tribunal of Jeſus Chriſt; and that our Bodies being raiſed by an Almighty Power from the Duſt, ſhall be united to the ſame Souls again, and ſhall partake with them in the ſame Condition, either of Happineſs or Miſery, to all Eternity. Thoſe that have done good ſhall come forth unto the Reſurrection of Life, and thoſe that have done Evil to the Reſurrection of Damnation.

This is the Sum and Subſtance of my Faith, into which I was baptized, and in which, by the Grace of God, I will live and die.

Mr. *Parſons* then propoſed certain Queſtions to him, according to the Inſtructions in the *Directory*, to which he returned anſwer as followeth:

Queſtion 1. *What are your Ends in undertaking the Work and Calling of a Miniſter?*

Anſwer. As far as upon Search and Enquiry I can hitherto find, tho' there be that within me that would ſeek great things for my ſelf (if indeed they were to be found in this Calling) yet with my Mind I ſeek them not. But the Improvement of the Talent which I have received in the Service of the Goſpel, for the Glory of God and the Salvation of Souls, I hope is in my Eye; if there be any thing elſe I own it not, I allow it not. While ſo many

many ſeek their own, it is my deſire, and ſhall be my endeavour, to ſeek the things of Jeſus Chriſt.

Q. 2. *What are your purpoſes, as to Diligence and Induſtry in this Calling?*

A. I do purpoſe and reſolve, by the help of God, to give my ſelf wholly to theſe Things; to Prayer, Reading, Meditation, inſtant preaching in Seaſon and out of Seaſon; wherein I ſhall very gladly ſpend and be ſpent, if by any means I may both ſave my ſelf and them that hear me. And when at any time I fail herein, I deſire God by his Spirit, and my chriſtian Friends, Neighbours and Brethren, by ſeaſonable Reproof and Admonition, to put me in mind of this Engagement now made, in the preſence of this great Congregation.

Q. 3. *Do you mean to be Zealous and Faithful in the Defence of Truth and Unity, againſt Error and Schiſm?*

A. I believe what the Spirit hath foretold, that in the laſt days, perilous times ſhall come wherein Men will not endure ſound Doctrine, but after their own Luſts ſhall heap unto themſelves Teachers. 'Tis my Reſolution by the Grace of Chriſt to watch in all things; to contend earneſtly for the Faith, to hold faſt the Form of ſound and wholſome Words, even the Words of the Lord Jeſus, and the Doctrine which is according to Godlineſs; in Meekneſs, as I am able, inſtructing thoſe that oppoſe themſelves: And for Peace and Unity, if my heart deceive me not, I ſhall rather chuſe to

hazard

hazard the loſs of any thing that is moſt dear to me, than be any way knowingly acceſſary to the diſturbance of theſe in the Churches of Chriſt.

Q. 4. *What is your Perſuaſion of the Truth of the Reformed Religion?*

A. My perſuaſion is, that the Biſhop of *Rome* is that Man of Sin and Son of Perdition whom the Lord Jeſus will conſume with the Spirit of his Mouth, and whom he will deſtroy by the Brightneſs of his coming. And the Separation which our firſt Reformers made, I do heartily rejoice in, and bleſs God for; for had we ſtill continued to partake with him in his Sins, we ſhould in the end have partaken with him alſo in his Plagues.

Q. 5. *What do you intend to do, when the Lord ſhall alter your condition, and bring a Family under your charge?*

A. When the Lord ſhall pleaſe in his Providence to bring me into new Relations, I hope he will give me Grace to fill them up with Duty: It is my purpoſe to wait upon him and to keep his way, to endeavour in the uſe of means, that all that are mine may be the Lord's.

Q. 6. *Will you in Humility and Meekneſs ſubmit to Admonition and Diſcipline?*

A. I believe it to be a Duty incumbent upon all that profeſs the Name of Chriſt to watch over one another, and that when any is overtaken in a fault, thoſe that are Spiritual are to ſet him in joint again with the Spirit of Meekneſs. It ſhall be my endea-

vour

vour in the Strength of Jeſus Chriſt to walk without Rebuke, and when at any time I ſtep aſide (for who is there that lives and ſins not) I ſhall account the Smitings of my Brethren Kindneſs, and their Wounds faithful.

Q. 7. *What if Troubles, Perſecutions, and Diſcouragements ariſe, will you hold out to the End notwithſtanding?*

A. Concerning this I am very jealous over my own Heart, and there is Cauſe; I find a great Want of that Zeal and Courage for God which I know is required in a Miniſter of the Goſpel; nevertheleſs I perſuade myſelf that no Temptation ſhall befall me but ſuch as is common to Man, and that God who is faithful will not ſuffer me to be tempted above that which I am able, but that with the Temptation he will alſo make a Way to eſcape, that I may be able to bear it. I promiſe Faithfulneſs to the Death; but I reſt not at all in my Promiſe to God, but in his to me; when thou goeſt thro' the Fire, and thro' the Water, I will be with thee.

When this was done, Mr. *Parſons* prayed; and in Prayer he and the reſt of the Preſbyters (Mr. *Porter*, Mr. *Houghton*, Mr. *Malden* and Mr. *Steele*) laid their Hands upon him, with Words to this Purpoſe, *Whom we do thus in thy Name ſet apart to the Work and Office of the Miniſtry.* After him there were five more, after the like previous Examinations and Trials, Profeſſions and Promiſes, in the ſame manner ſet apart for the Miniſtry.

Then Mr. *Malden* of *Newport* closed with an Exhortation, directed to the newly-ordained Ministers; in which, saith Mr. *Henry* in his Diary, this Word went near my Heart: *As the Nurse puts the Meat first into her own Mouth, and chews it, and then feeds the Child with it, so should Ministers do by the Word, preach it over before-hand to their own Hearts; it loses none of the virtue hereby, but rather probably gains. As that Milk nourisheth most which comes warm from the warm Breast, so that Sermon which comes warm from a warm Heart. Lord, quicken me to do thy will in this thing.*

The Classis gave him, and the rest, Instruments on Parchment certifying this; which it may satisfy the Curiosity of some to read the Form of.

Whereas Mr. Philip Henry *of* Worthenbury, *in the County of* Flint, *hath addressed himself unto us, authorised, by an Ordinance of both Houses of Parliament, of the 29th of* August 1648, *for the Ordination of Ministers, desiring to be ordained a Presbyter, for that he is chosen and appointed for the Work of the Ministry at* Worthenbury *in the County of* Flint, *as by a Certificate now remaining with us, touching that his Election and Appointment appeareth: And having likewise exhibited a sufficient Testimonial of his Diligence, Proficiency in his Studies, and unblameable Life and Conversation, he hath been examined according to the Rules for Examination in the said Ordinance expressed; and thereupon approved, there being no just exception made, nor put in against his Ordination and Admission. These*

may

may therefore teſtify to all whom it may concern, that upon the Sixteenth Day of September *1657, We have proceeded ſolemnly to ſet him apart for the Office of a* Preſbyter, *and Work of the Miniſtry of the Goſpel, by laying on of our Hands with Faſting and Prayer; by virtue whereof we do declare him to be a lawful and ſufficiently authorized Miniſter of Jeſus Chriſt. And, having good Evidence of his lawful and fair Calling, not only to the Work of the Miniſtry, but to the Exerciſe thereof at the Chapel of* Worthenbury *in the County of* Flint, *we do hereby ſend him thither, and actually admit him to the ſaid Charge, to perform all the Offices and Duties of a faithful Paſtor there; exhorting the People in the Name of Jeſus Chriſt, willingly to receive and acknowledge him as the Miniſter of Chriſt, and to maintain and encourage him in the Execution of his Office, that he may be able to give up ſuch an Account to Chriſt of their Obedience to his Miniſtry, as may be to his Joy, and their everlaſting Comfort. In Witneſs whereof, we the* Preſbyters *of the fourth Claſs, in the County of* Salop, *commonly called* Bradford-North-*Claſs, have hereunto ſet our Hands, this 16th Day of* September, *in the Year of our Lord God,* 1657.

Thomas Porter, *Moderator for the time.*
Andrew Parſons, *Miniſter of* Wem.
Aylmar Houghton, *Miniſter of* Prees.
John Malden, *Miniſter of* Newport.
Richard Steele, *Miniſter of* Hanmer. *

* It is remarkable that Mr. *Steele* ſhould be likewiſe engaged in the Ordination of his Son, Mr. *Matthew Henry*, almoſt thirty Years after

I have heard it ſaid by thoſe who were preſent at this Solemnity, that Mr. *Henry* did in his Countenance, Carriage and Expreſſion, diſcover ſuch an extraordinary Seriouſneſs and Gravity, and ſuch deep Impreſſions made upon his Spirit, as greatly affected the Auditory, and even ſtruck an Awe upon them.

Read his Reflection upon it in his Diary. *Methought I ſaw much of God in the carrying on of the Work of this Day. O how good is the Lord; he is good and doth good; the Remembrance of it I ſhall never loſe, to him be Glory. I made many Promiſes of Diligence, Faithfulneſs, &c. but I lay no ſtreſs at all on them, but on God's Promiſe to me, that he will be with his Miniſters always to the end of the World.* Amen, *Lord, ſo be it. Make good thy Word unto thy Servant, wherein thou haſt cauſed me to put my Truſt.* And in another Place, *I did this Day receive as much Honour and Work, as ever I ſhall be able to know what to do with. Lord Jeſus, proportion Supplies accordingly.* Two Scriptures he deſired might be written in his Heart, 2 *Cor.* vi. 4, 5, &c. and 2 *Chron.* xxix. 11.

Two

after this, *viz. May* 9*th* 1687. It was the Honour of his younger Days to be appointed by the Claſſis of Miniſters, one of thoſe, who ſhould lay Hands on Mr *Philip Henry*; and it muſt be the Comfort of his advanced Years, that he had the Opportunity of doing the ſame Office for the Son. This Circumſtance muſt be very pleaſing both to Father and Son; and it could not be leſs pleaſing to Mr. *Steele*, that he ſhould be employed, under Chriſt, in ſending out two ſuch Miniſters into the Church; ſuch a Father and ſuch a Son.

See Mr. *Tong*'s Life of Mr. *M. Henry*. p. 93. 8vo.

Two Years after, upon Occaſion of his being preſent at an Ordination at *Whitchurch*, he thus writes; 'This Day my Ordination-Covenants were in a 'ſpecial manner renewed, as to Diligence in Read-'ing, Prayer, Meditation, Faithfulneſs in Preaching, 'Admonition, Catechiſing, Sacraments, Zeal a-'gainſt Error and Prophaneſs, Care to preſerve 'and promote the Unity and Purity of the Church, 'notwithſtanding Oppoſition and Perſecution, tho' 'to Death. Lord, thou haſt filled my Hands with 'Work, fill my Heart with Wiſdom and Grace, 'that I may diſcharge my Duty to thy Glory, my 'own Salvation, and the Salvation of thoſe that 'hear me. *Amen.*'

Let us now ſee how he applied himſelf to his Work at *Worthenbury*. The Sphere was narrow, too narrow for ſuch a burning and ſhining Light. There were then but Forty-one Communicants in that Pariſh, and they were never doubled. Yet he had ſuch low Thoughts of himſelf, that he neither ſought for a larger Sphere, nor would hearken to any Overtures of that Kind: And withall, he had ſuch high Thoughts of his Work, and the Worth of Souls, that he exerted as much Diligence and Vigour here, as if he had had the Over-ſight of the largeſt and moſt conſiderable Pariſh in the Country.

The greateſt part of the Pariſh were poor Tenants, and labouring Huſbandmen; but the Souls of ſuch, he uſed to ſay, are as precious as the Souls of the rich, and to be looked after accordingly. His

Prayer for them was, *Lord, deſpiſe not the Day of ſmall things in this Place, where there is ſome Willingneſs, but much Weakneſs.* And thus he writes upon the Judge ſettling a handſome Maintenance upon him; *Lord, thou knoweſt, I ſeek not theirs, but them: Give me the Souls.*——

He was in Labours more abundant to win Souls; beſides preaching, he expounded the Scriptures in order, catechiſed and explained the Catechiſm. At firſt he took into the Number of his Catechumens ſome that were adult, who, he found, wanted Inſtruction; and when he had taken what Pains he thought needful with them, he diſmiſſed them from further Attendance, with Commendation of their Proficiency, and Counſel to hold faſt the form of ſound Words; to be watchful againſt the Sins of their Age, to apply themſelves to the Ordinance of the Lord's Supper, and make ready for it; afterward he catechiſed none above ſeventeen or eighteen Years of Age.

He ſet up a monthly Lecture there of two Sermons, one he himſelf preached, and the other his Friend Mr. *Ambroſe Lewis* of *Wrexham*, for ſome Years. He alſo kept up a monthly Conference in private from Houſe to Houſe, in which he met with the more knowing and judicious of the Pariſh, and they diſcourſed familiarly together of the things of God, to their mutual Edification, according to the Example of the Apoſtles, who tho' they had the liberty of publick Places, yet taught alſo from Houſe

to

to House, *Acts* v. 42. xx. 20. That which induced him to set and keep up this Exercise as long as he durst (*viz.* till *August* 1660) was, that by this means he came better to understand the State of his Flock, and so knew better how to preach to them, and pray for them, and they to pray one for another. If they were in doubt about any thing relating to their Souls, that was an Opportunity of getting Satisfaction. It was likewise a means of encreasing Knowledge and Love and other Graces; and thus it abounded to a good Account.

He was very industrious in visiting the Sick, instructing them, and praying with them; and in this, he would say, he aimed at the good, not only of those that were *Sick*, but also of their *Friends* and *Relations* that were about them.

He preached *Funeral-Sermons* for all that were buried there, rich or poor, old or young, or little Children; for he looked upon it as an Opportunity of doing good: He called it, *sitting in the Plow of the Word, when the Providence had set it and prepared the Ground.* He never took any Money for that or any other ministerial Performance, besides his stated Salary, for which he thought himself obliged to do his whole Duty to them as a Minister.

When he first administred the Ordinance of the Lord's Supper there, he did it with great Solemnity. After he had endeavoured in his publick Preaching, to instruct them in the Nature of that Ordinance, he discoursed personally with all that gave up their

Names to the Lord in it, concerning their Knowledge, Experience, and Converſation, their Obligation to obſerve the Law of Chriſt, and concerning brotherly Admonition in caſe of Scandal; and gave notice to the Congregation who they were that were admitted; adding this: 'Concerning theſe, and my 'ſelf, I have two things to ſay, 1. As to what is paſt 'we have ſinned: if we ſhould ſay we have not, 'we ſhould deceive our ſelves, and the Truth were 'not in us; and yet this withall we can ſay, and 'have ſaid it, ſome of us with Tears, We are grie-'ved that we have ſinned. 2. For time to come we 'are reſolved, by God's Grace, to walk in new 'Obedience: and yet ſeeing we are not Angels, 'but Men and Women, compaſſed about with In-'firmities, and Temptations, it is poſſible we may 'fall; but if we do, it is our declared Reſolution 'to ſubmit to Admonition, and Cenſure, accord-'ing to the Rule of the Goſpel.' He took care ſo to manage his Admiſſions to that Ordinance, that the weak might not be diſcouraged, nor the Ordinance profaned. He would tell thoſe whom he was neceſſitated to debar from the Ordinance for Ignorance, that he would undertake, if they were but truly willing, they might in a Week's time by the Bleſſing of God upon their diligent uſe of Means, Reading, Prayer, and Conference, get ſuch a competent Meaſure of Knowledge, as to be able to diſcern the Lord's Body. And thoſe that had been Scandalous, if they would but come and declare their

their Repentance and Reſolutions of new Obedience, ſhould no longer be excluded.

To give a Specimen of his lively Adminiſtrations of that Ordinance, let me tranſcribe the Notes of his Exhortation at the firſt Sacrament that ever he adminiſtred, *Nov.* 27, 1659. I ſuppoſe they are but Hints of what he enlarged more upon, for he had always a great Fluency upon ſuch Occaſions.

'Dearly beloved in our Lord and Saviour Jeſus 'Chriſt, We are met together this Day about the 'moſt ſolemn weighty Service under Heaven; we 'are come to a Feaſt, where the Feaſt-maker is 'God the Father; the Proviſion, God the Son, 'whoſe Fleſh is Meat indeed, and whoſe Blood is 'Drink indeed; the Gueſts, a Company of poor 'Sinners, unworthy ſuch an Honour; the Crumbs 'under the Table were too good for us, and yet we 'are admitted to taſte of the Proviſion upon the 'Table; and that which makes the Feaſt is, a '*hearty Welcome:* God the Father bids you wel-'come, to the Fleſh and Blood of his Son; think 'you hear him ſaying to you, O believing Souls, '*Eat, O Friends, drink, yea, drink abundantly, O 'Beloved.* The End of this Feaſt is to keep in Re-'membrance the Death of Chriſt, and our Deliv-'erance by it, and thereby to convey ſpiritual 'Nouriſhment and Refreſhment to our Souls. But 'withall, give me leave to aſk you one Queſtion, 'What Appetite have you to this Feaſt? Are you 'come hungring and thirſting? ſuch have the Pro-

'miſe, *they ſhall be filled.* He filleth the Hungry 'with good Things, but the Rich are ſent empty 'away; a Honey-Comb to a full Soul is no Honey-'Comb. ——Canſt thou ſay as Chriſt ſaid, *With 'deſire I have deſired to eat this?* In this Ordinance 'here's Chriſt and all his Benefits exhibited to thee. 'Art thou weak? here is *Bread* to ſtrengthen thee; 'Art thou ſad? here is *Wine* to Comfort thee: 'What is it thou ſtandeſt in need of? a Pardon? 'here it is ſealed in Blood; take it by Faith, as I 'offer it to you in the Name of the Lord Jeſus; '*though thy Sins have been as Scarlet, they ſhall be as 'Wool, if thou be willing and obedient.* It may be, 'here are ſome, that have been Drunkards, Swea-'rers, Scoffers at Godlineſs, Sabbath-breakers, and 'what not? And God hath put it into your Hearts 'to humble yourſelves, to mourn for, and turn from 'all your Abominations; O come hither, here is 'Forgiveneſs for thee. What elſe is it thou want-'eſt? O (ſaith the poor Soul) I would have more 'of the Spirit of Grace, more Power againſt Sin, 'eſpecially my own Iniquity; why, here it is for 'thee; *from the fulneſs* that is in Jeſus Chriſt *we 'receive, and Grace for Grace,* John i. 16. We may 'ſay as *David* did, *Pſalm* cviii. 7, 8. *God hath ſpoken 'in his Holineſs,* and then *Gilead is mine, and Ma-'naſſeh is mine:* So God hath ſpoken in his Word, 'ſealed in his Sacrament, and then Chriſt is mine, 'Pardon is mine, Grace is mine, Comfort is mine, 'Glory mine; here I have his Bond to ſhew for it.

'This

'This is to thoſe among you, that have engaged 'their Hearts to approach unto God this Day.

'But if there be any come hither with a falſe, 'unbelieving, filthy, hard Heart, I do warn you 'ſeriouſly, and with Authority, in the Name of 'Jeſus Chriſt, preſume not to come any nearer to 'this ſacred Ordinance; you that live in the practice 'of any Sin, or the omiſſion of any Duty againſt 'your Knowledge and Conſcience; you that have 'any Malice or Grudge to any of your Neighbours, 'leave your Gift and go your ways; be reconciled 'to God, be reconciled to your Brother, and then 'come——! Better ſhame thy ſelf for coming ſo 'near, than damn thy ſelf by coming nearer. I 'teſtify to thoſe, who ſay they ſhall have Peace, tho' 'they go on ſtill in their Treſpaſſes, that there is 'Poiſon in the Bread; take it and eat it at your 'own Peril; there is Poiſon in the Cup too, you 'drink your own Damnation: I waſh my Hands 'from the guilt of your Blood, look you to it. On 'the other hand, you poor penitent Souls that are 'loſt in your ſelves, here is a Chriſt to ſave you: 'Come, O *come ye that are weary and heavy laden &c.*'

It may not be amiſs to tranſcribe alſo ſome Hints of Preparation for the adminiſtring the Ordinance of Baptiſm, which I find under his Hand at his firſt ſetting out in the Miniſtry, as follows.

'It is a real Manifeſtation of the Goodneſs and 'Love of God to Believers, that he hath not only 'taken them into Covenant with himſelf, but their

' Seed alſo; ſaying, *I will be thy God, and the God*
' *of thy Seed.* Tho' to be born of ſuch, doth not
' neceſſarily intitle Infants to the ſpiritual Mercies
' of the Covenant, for Grace doth not run in a
' Blood; we ſee the contrary many Times, even
' godly Parents have wicked Children; *Abraham*
' had his *Iſhmael*, and *Iſaac* his *Eſau*; yet queſtion-
' leſs it doth intitle them to the external Priviledges
' of the Covenant. *The like Figure unto* Noah's *Ark,*
' *even Baptiſm doth alſo now ſave us: Noah*, and all
' that were his, entered into the Ark, tho' we have
' cauſe to doubt whether they all entered into Hea-
' ven. While our Lord Jeſus was here upon Earth,
' they *brought little Children* to him, and he *laid his*
' *Hands on them, and bleſſed them*; and ſaid more-
' over, *Suffer little Children to come unto me, and*
' *forbid them not*; (there are many at this Day that
' forbid little Children to come to Chriſt;) he adds
' the Reaſon, for *of ſuch is the Kingdom of Heaven.*
' Whether it be meant of the viſible Church, often
' ſo called in the Goſpel, or of the State of Glory in
' another World; either Way it affords an Argu-
' ment for Proof of Infant-Baptiſm. When either
' Parent is in Covenant with God, their Children
' alſo are in Covenant with him; and being in Co-
' venant, they have an undoubted Right and Title
' to this Ordinance of Baptiſm, which is the Seal of
' the Covenant. So that in the Adminiſtration of
' that Ordinance this Day, according to the Inſti-
' tution of Jeſus Chriſt, we look upon you who are

' the

'the Father of this Child, as a Perſon in Covenant
'with God: How far you have dealt unfaithfully
'in the Covenant, is known to God and your own
'Conſcience; but this we know, the Vows of God
'are upon you; and let every one that nameth the
'Name of Chriſt, depart from Iniquity. But before
'we baptiſe your Child, I am to acquaint you in a
'few Words what we expect from you.—Q. 1. Do
'you avouch God in Jeſus Chriſt this Day to be
'your God?—See to it that this be done in Truth
'and with a perfect Heart: you may tell us you
'do ſo, and you may deceive us; but God is not
'mocked. Q. 2. And is it your deſire, that your
'Child alſo may be received into Covenant with
'the Lord, and that the Lord's Broad-ſeal of Bap-
'tiſm may be ſet to it? Q. 3. And do you pro-
'miſe in the Preſence of God and of this Congre-
'gation, that you will do your endeavour to train
'it up in the Way of Godlineſs; that as it is by
'you, through Mercy, that it lives the Life of Na-
'ture, ſo it may by you alſo, through the ſame
'Mercy, live the Life of Grace; elſe I muſt tell
'you, if you be wanting herein, there will be a
'ſad Appearance, when you ſhall meet together
'before the Judgment-ſeat of Chriſt, and this ſo-
'lemn Engagement of yours will be brought in to
'witneſs againſt you.'

Theſe were but the firſt Inſtances of his Skilfulneſs in diſpenſing the Myſteries of the Kingdom of God. He declined the private Adminiſtration of the Lord's

Lord's Supper to ſick Perſons, as judging it not conſonant to the Rule and Intention of that Ordinance. He very rarely, if ever, baptiſed in private; but would have Children brought to the ſolemn Aſſembly upon the Lord's Day, that the Parents Engagement might have more Witneſſes to it, and the Child more Prayers put up for it, and that the Congregation might be edified. And yet he would ſay, there was ſome Inconvenience in it too, unleſs People would agree to put off the feaſting part of the Solemnity to ſome other time, which he very much perſuaded his Friends to; and obſerved, that *Abraham* made a great Feaſt the ſame Day that *Iſaac was weaned*, (Gen. xxi. 8.) not the ſame Day that he was circumciſed.

His Carriage towards the People of his Pariſh was very exemplary; condeſcending to the meaneſt, and converſing familiarly with them; bearing with the Infirmities of the weak, and becoming all Things to all Men. He was exceeding tender of giving Offence, or occaſion of Grief to any; reminding himſelf in his Diary upon ſuch Occaſions, that the Wiſdom that is from above, is *pure, and peaceable, and gentle*, &c. Yet he plainly and faithfully reproved what he ſaw amiſs in any, and would not ſuffer Sin upon them; mourning alſo for that which he could not mend. There were ſome untractable People in the Pariſh, who ſometimes cauſed Grief to him, and exerciſed his Boldneſs and Zeal in reproving. Once hearing of a merry Meeting

ing at an Ale-houſe on a *Saturday*-night, he went himſelf and broke it up, and ſcattered them. At another time, he publickly witneſſed againſt a Frolick of ſome vain People, that on a *Saturday*-night came to the Church with a Fiddle before them, and dreſſed it up with Flowers and Garlands, making it (as he told them) more like a Play-houſe: And, was this their Preparation for the Lord's Day, and the Duties of it? &c. He minded them of *Eccl.* xi. 9. *Rejoice, O young Man, in thy youth: but know thou*—

Many out of the neighbouring Pariſhes attended upon his Miniſtry, and ſome came from far; though ſometimes he ſignified his diſlike of it; ſo far was he from glorying in it. But they who had ſpiritual Senſes exerciſed to diſcern Things that differ, would attend upon that Miniſtry, which they found to be moſt edifying.

He was about eight Years labouring in the Word and Doctrine at *Worthenbury*, and his Labour was not altogether vain: He ſaw in many the travail of his Soul, to the rejoicing of his Heart; but with this particular Diſpenſation (which I have heard him ſometimes ſpeak of) that moſt or all of thoſe in that Pariſh, whom he was, thro' Grace, inſtrumental of Good to, died before he left it, or quickly after; ſo that within a few Years after his Removal, there were very few of the viſible Fruits of his Miniſtry there. Yet the Opportunity he found there of doing more good, by having thoſe that were his Charge near him, made him all his Days bear his Teſtimony

ny to Pariſh-Order, where it may be had upon good Terms. From his Experience here (tho' he would ſay, we muſt do what we can, when we cannot do what we would) he often wiſhed and prayed for the opening of a Door, by which to return to that Order again.

He had not been long at *Worthenbury*, but he began to be taken notice of by the neighbouring Miniſters, as likely to be a conſiderable Man. Though his extraordinary Modeſty and Humility (which even in his youth he was remarkable for) made him to ſit down with ſilence *in the loweſt Place*, and to ſay, as *Elihu*, *Days ſhall ſpeak*; yet his eminent Gifts and Graces could not long be hid, and a Perſon of his Merits could not but meet with thoſe quickly, who ſaid, *Friend, go up higher*; and ſo that Scripture was fulfilled, *Luke* xiv. 10. He was often called upon to preach the weekly Lectures, which were ſet up plentifully, and diligently attended in thoſe Parts; and his Labours were generally very acceptable and ſucceſsful. The People gave him the Title of *Heavenly Henry*, by which he was commonly known all the Country over. His Advice was ſought for by many neighbouring Miniſters and Chriſtians; for he was one of thoſe that found Favour and good Underſtanding in the ſight of God and Man. He was noted at his firſt ſetting out (as I have been told by one who was intimately acquainted with him, and with his Character and Converſation) for three things, 1. Great Piety and Devotion, and a mighty

favor

ſavor of Godlineſs in all his Converſe. 2. Great Induſtry in the Purſuit of uſeful Knowledge; he was particularly obſerved to be very inquiſitive when he was among the Aged and Intelligent, hearing them, and aſking them Queſtions; a good Example to young Men, eſpecially young Miniſters. 3. Great Self-denial, Self-diffidence, and Self-abaſement: this eminent Humility put a Luſtre upon all his other Graces. This Character of him, minds me of a Paſſage I have heard him relate, as a check to the Forwardneſs and Confidence of young Men, That once, at a Meeting of Miniſters, a Queſtion of Moment was ſtarted, to be debated among them; upon the Propoſal of it, a confident young Man ſhoots his Bolt preſently. *Truly*, (ſaith he) *I hold it ſo; You hold Sir*, (ſaith a grave Miniſter) *it becomes you to hold your Peace.*

Beſides his frequent preaching of the Lectures about him, he was a conſtant and diligent Attendant upon thoſe within his reach; and not only wrote the Sermons, but afterwards recorded in his Diary, what in each Sermon reached his Heart, affected him, and did him good; adding ſome proper pious Ejaculations, which were the Breathings of his Heart, when he meditated upon, and prayed over the Sermons. What a wonderful degree of Piety and Humility doth it evidence, for one of ſo great acquaintance with the things of God, to write, *This I learnt* out of ſuch a Sermon; and *this was the Truth I applied to my ſelf* out of ſuch a Sermon; and indeed

ſome-

ſomething out of every Sermon. His diligent Improvement of the Word preached, contributed (more than any one thing, as a means) to his great Attainments in Knowledge and Grace. He would ſay ſometimes, that one great Uſe of Week-day-Lectures was, that it gave Miniſters an Opportunity of hearing one another preach, by which they are likely to profit, when they hear not as Maſters, but as Scholars; not as Cenſors, but as Learners.

His great Friend and Companion, and Fellow-Labourer in the Work of the Lord, was the worthy Mr. *Richard Steele*, (Miniſter of *Hanmer*, one of the next Pariſhes to *Worthenbury*) whoſe praiſe is in the Churches of Chriſt, for his excellent and uſeful Treatiſes, *The Husbandman's Calling*, *An Antidote againſt Diſtractions*, and ſeveral others *. With him he joined frequently at *Hanmer* and elſe-where, in Chriſtian Conference, and in Days of Humiliation and Prayer, beſides their Meetings with other Miniſters at public Lectures; after which it was uſual to ſpend ſome Time among themſelves in ſet Diſputations in Latin. Thus in thoſe Days Miniſters made it their Buſineſs, to provoke one another to Love and to good Works. What was done of this kind in *Worceſterſhire*, Mr. *Baxter* relates in his Life.

In the beginning of his Days he often laboured under bodily Diſtempers; it was feared that he was in a Conſumption; ſome blamed him for taking ſo much

* Particularly *The Tradeſman's Calling*, which has been lately republiſhed, by the Title of *The religious Tradesman*, with great Improvements. Printed for *J. Buckland*. Price 1 *s.*

much Pains about his miniſterial Work, and urged him to be a better Husband of his Strength: But he often reflected upon it with Comfort afterward, that he was not influenced by ſuch Suggeſtions. He would ſometimes ſay, *The more we do, the more we may do in the Service of God.* When his Work was more than ordinary, and bore hard upon him, he thus appealed to God; *Thou knoweſt, Lord, how well contented I am to ſpend and be ſpent in thy Service; and if the outward Man decay, O, let the inward Man be renewed.* Upon the returns of his Indiſpoſition he expreſſeth a great Concern how to get ſpiritual Good by it; to come out of the Furnace, and *leave ſome Droſs behind*; for *it is a great Loſs to loſe an Affliction.* He mentions it as that which he hoped did him good, that he was ready to look upon every Return of Diſtemper, *as a Summons to the Grave*; thus he learned to die daily. *I find*, ſaith he, *my earthly Tabernacle tottering; and when it is taken down, I ſhall have a Building in Heaven, that ſhall never fail. Bleſſed be God the Father, and my Lord Jeſus Chriſt, and the good Spirit of Grace. Even ſo, Amen.* This was both his *Strength* and his *Song*, under his bodily Infirmities.

While he was at *Worthenbury*, he conſtantly laid by the Tenth of his Income for the Poor, which he carefully and faithfully diſpoſed of, in the liberal Things which he deviſed, eſpecially teaching poor Children: And he recommended it as a good Rule to *lay by* for Charity (in proportion to the Circumſtan-

ſtances) and then it will be eaſier to *lay out* in Charity; we ſhall be more apt to ſeek for Opportunities of doing good, when we have Money lying by us, of which we have ſaid, This is not our own, but the Poor's. To encourage himſelf and others to Works of Charity, he would ſay, *He is no Fool, who parts with that which he cannot keep, when he is ſure to be recompenſed with that which he cannot loſe.* And yet to prove Alms to be Righteouſneſs, and to exclude all Boaſting of them, he often expreſſed himſelf in thoſe Words of *David, Of thine own, Lord, have we given thee.*

In the Year 1658, the Miniſters of that Neighbourhood, enlarged their Correſpondence with the Miniſters of *North Wales*; and ſeveral Meetings they had at *Ruthin* and other Places that Year, for the ſettling of a Correſpondence, and the promoting of Unity, Love, and good Underſtanding among themſelves, by entering into an *Aſſociation*, like thoſe ſome Years before of *Worceſterſhire* and *Cumberland*, which, having been publiſhed, they made their Pattern. They appointed particular Aſſociations; and (notwithſtanding ſome of them were in their Judgments *Epiſcopal*, others *Congregational*, and others *Claſſical*) they agreed to lay aſide the Thoughts of Matters in Variance, that with one Conſent they might ſtudy, in their reſpective Places, to promote the *common* Intereſt of Chriſt's Kingdom, and the *common* Salvation of precious Souls. He obſerved that this Year, after the Death of *Oliver Cromwell*, there

there was generally throughout the Nation a great Change in the Temper of God's People, and a ſtrong Tendency towards Peace and Unity; as if they were by Conſent weary of their long Claſhings. In his Diary he expreſſeth his great Rejoicing in this, and his Hope that the Time was at Hand, when *Judah ſhould no longer vex Ephraim, nor Ephraim envy Judah, neither ſhould they learn War any more.* Tho' theſe Hopes were ſoon diſappointed by a Change of the Scene; yet he would often ſpeak of the Experience of that and the following Year in thoſe Parts, as a Specimen of what may yet be expected (and therefore in Faith prayed for) when the Spirit ſhall be poured out upon us from on high. But alas, *Who ſhall live when God doth this?* From that Experience he likewiſe gathered this Obſervation, That *it is not ſo much our Difference of Opinion that doth us the Miſchief; as the miſmanagement of that Difference.*

In the Aſſociation of the Miniſters, it was referred to Mr. *Henry* to draw up that part of their Agreement which concerned the *Worſhip of God*, which Task he performed to their Satisfaction. His Preface to it begins thus: 'Though the main of our Deſires 'and Endeavours be after Unity in the greater 'things of God; yet we judge Uniformity in the 'Circumſtances of Worſhip, a thing not to be alto-'gether neglected by us; not only in regard of that 'Influence, which external viſible Order hath upon 'the Beauty and Comelineſs of the Churches of 'Chriſt;

'Chriſt; but alſo, as it hath a direct Tendency 'both to ſtrengthen our Hands in miniſterial Ser-'vices, and to remove thoſe Prejudices which 'many have conceived even againſt Religion and 'Worſhip itſelf. We bleſs God from our very 'Souls, for that whereunto we have already attai-'ned; and yet we hope ſomething further may be 'done, in Reference to our cloſer walking by the 'ſame Rule, and minding the ſame Things. The 'Word of God is the Rule which we deſire and 'reſolve to walk by in the Adminiſtration of Ordi-'nances; and for thoſe Things wherein the Word 'is ſilent, we think we may and ought to have re-'courſe to Chriſtian Prudence, and the Practice 'of the Reformed Churches, agreeing with the 'general Rules of the Word: And therefore we 'have had (as we think we ought) in our preſent 'Agreement, a ſpecial Eye to the *Directory*, &c.'

Theſe Agreements of theirs were the more likely to be for good, ſince here (as in *Worceſterſhire*) when they were in agitation, the Miniſters ſet apart a Day of Faſting and Prayer among themſelves to bewail miniſterial Neglects, and to ſeek of God Direction and Succeſs in their miniſterial Work. They met ſometimes for this Purpoſe at Mr. *Henry*'s Houſe at *Worthenbury*.

One Paſſage may not improperly be inſerted here; that once, at a Meeting of the Miniſters, being deſired to ſubſcribe a Certificate concerning one whom he had not ſufficient Acquaintance with, he refuſed; giving

giving this Reaſon, That *he preferred the Peace of his Conſcience before the Friendſhip of all the Men in the World.*

Sept. 29, 1658, the Lady *Puleſton* died. *She was* (ſaith he) *the beſt Friend I had on Earth; but my Friend in Heaven is ſtill where he was, and he will never leave me nor forſake me.* He preached her Funeral Sermon from *Iſa.* iii. laſt, *Ceaſe from Man, whoſe Breath is in his Noſtrils.* He hath noted this Expreſſion of hers not long before ſhe died, *My Soul leans to Jeſus Chriſt; lean to me, ſweet Saviour.* About this time he writes, *A dark Cloud is over my Concerns in this Family; but my Deſire is, that whatever becomes of me and my Intereſt, the Intereſt of Chriſt may ſtill be kept on foot in this Place. Amen, ſo be it.* But he adds ſoon after that ſaying of *Athanaſius*, which he was uſed often to quote and take comfort from; *Nubecula eſt, et cito pertranſibit.* It is a little Cloud, and will ſoon blow over.

About a Year after, *Sept.* 5, 1659, Judge *Puleſton* died, and all Mr. *Henry*'s Intereſt in *Emeral* Family was buried in his Grave. He preached the Judge's Funeral Sermon from *Neh.* xiii. 14. *Wipe not out my good Deeds that I have done for the Houſe of my God, and for the Offices thereof*; the Deſign of which was not to applaud his deceaſed Friend; I find not a Word in the Sermon to that purpoſe: But he took Occaſion from the Inſtance of ſo great a Benefactor to the Miniſtry, as the Judge was, to ſhew that Deeds done for the Houſe of God and the Offices thereof,

thereof, are good Deeds: and to preſs People according to their Ability and Opportunity, to do ſuch Deeds. One Paſſage in that Sermon ought to be recorded; That it had been for ſeveral Years the Practice of a worthy Gentleman in the neighbouring County, in renewing his Leaſes, inſtead of making it a Condition that his Tenants ſhould keep a Hawk or a Dog for him, to oblige them that they ſhould keep a Bible in their Houſes for themſelves, and ſhould bring up their Children to learn to read and be catechiſed. This, ſaith he, would be no Charge to you, and it might oblige them to that, which otherwiſe they would neglect. *Some wiſhed* (ſaith he in his Diary) *that I had choſen ſome other Subject for that Sermon; but I approved my ſelf to God; and if I pleaſe Men, I am not the Servant of Chriſt.* What perſonal Affronts he received from ſome of the Branches of that Family at that Time, need not be mentioned; but with what exemplary Patience he bore them, ought not to be forgotten.

In *March*, 1658-9, he was very much ſolicited to leave *Worthenbury*, and accept of the Vicaridge of *Wrexham*, which was a Place that he had both a great Intereſt in, and a great Kindneſs for; but as he could not ſee his Call clear from *Worthenbury*, he declined it. The ſame Year he had an Offer made him of a conſiderable Living near *London*, but he did not conſult with Fleſh and Blood, nor ſeek great Things for himſelf.

The

The Rising in *Cheshire* this Year under Sir *George Booth*, and that in *North-Wales* under Sir *Thomas Middleton*, in Opposition to the irregular Powers that were then uppermost, could not but affect *Worthenbury*, and the adjacent Country. Mr. *Henry*'s Prayer for them in his Diary, the Day of their first appearing is, *Lord own them, if they truly own thee.* He notes, that *Lambert*'s Forces which came down to suppress them, did in that Neighbourhood espouse the Quakers Cause, and offer Injury to some Ministers; and therefore, saith he, unless God intend the Ruin of the Nation by them, they cannot prosper: nor did they long, tho' in that Expedition they had Success. In their Return, some of *Lambert*'s Soldiers were at *Worthenbury*-Church hearing Mr. *Henry* upon a Lord's Day; and one of them sat with his Hat on, while they were singing Psalms, for which he publickly admonished him: and there being many *Anabaptists* among them, he hath recorded it as a good Providence, that those Questions in the Catechism which relate to Baptism, came in Course to be expounded that Day. The first Rising of the *Cheshire* Forces was *August* 1, 1659, and the 19th following they were scattered by *Lambert*'s Forces near *Northwich*. Some blamed him, that he did not give God Thanks publickly for the Defeat of Sir *George Booth*; to whom he answered, with his usual Mildness, that his *Apprehensions concerning that Affair were not the same with theirs. We are now*, saith he, *much in the dark, never more.* He preached the Lec-

ture at *Cheſter* ſoon after, juſt at the time when Mr. *Cook*, an eminent Miniſter in *Cheſter*, and ſeveral others were carried Priſoners to *London*, for their Agency in the late Attempt: and the City was threatned to have their Charter taken away, &c. The Text in Courſe that Day (for they preached over the latter Part of that Epiſtle, if not the whole, at that Lecture) happened to be *Heb.* xiii. 14. *We have here no continuing City*, which he thought a ſeaſonable Word at that Time. He notes in his Diary, that after this, when the Army ruled, diſturbed the Parliament, and carried all before them, with a high Hand, there was great Reaſon to fear *ſad Times approaching*; and his Prayer is, *Lord, fit thy People for the fiery Trial.*

He was a hearty well-wiſher to the Return of the King, the Spring following, *April* 1660, and much affected with the Mercy of it. *While others rejoice carnally*, ſaith he, *Lord, help thy People to rejoice ſpiritually, in our publick national Mercies.* It was upon that Occaſion that Mr. *Baxter* preached his Sermon of *Right Rejoicing*, on *Luke* x. 20. But he and others ſoon ſaw Cauſe to rejoice with trembling, and to ſing both of Mercy and Judgment; for about that Time he hath this melancholy Remark, *Religion loſes Ground exceedingly, and Profaneſs gets it: Help, Lord!* However, he was very induſtrious to quiet the Minds of ſome who were uneaſy at that great Revolution; and that Scripture yielded him much Satisfaction, *John* iii. 35. *The Father loveth the Son, and*

and hath given all Things into his Hand. If Chriſt be not only Head of the Church, but *Head over all Things* to the Church, we may be aſſured, that all Things ſhall be made to work together for Good to it. The Text alſo, which the Lord put it into his Heart to preach upon, on the Day of publick Thanksgiving for the King's Reſtoration, was very comfortable to him: *Prov.* xxi. 1. *The King's Heart is in the Hand of the Lord.* His Senſe of that great Mercy of God to the Nation, in the unbloody, peaceable and legal Settlement of King *Charles* II. upon the Throne, was the ſame with that of Multitudes, both Miniſters and others that were of the *quiet in the Land*, who yet not long after ſuffered very hard Things under him. Soon after the Return of the King, he notes, how induſtrious ſome were to remove him from *Worthenbury*; on which he writes this, as the Breathing of his Soul towards God, *Lord, if it pleaſe thee, faſten me here as a Nail in a ſure Place; if otherwiſe, I will take nothing ill which thou doeſt with me.* When preſſed by his Friends more earneſtly than before to accept of ſome other Place; *Lord*, ſaith he, *mine Eye is up unto thee; I am wholly at thy Diſpoſal; make my Way plain before my Face, becauſe of mine Enemies; my Reſolution is, to deny my ſelf if thou calleſt me. Here (or any where, 'tis no great Matter where) I am.*

There are two Things further which I think it may be of uſe to give ſome Account of in the Cloſe of this Chapter. 1. Of the Courſe of his Miniſtry

at *Worthenbury*, and 2. Of the State of his Soul, and the Communion he had with God in thoſe Years.

As to the Subjects he preached upon, he did not uſe to dwell long upon a Text. He would ſometimes ſay, *Better one Sermon upon many Texts, (viz.* many Scriptures opened and applied) *than many Sermons upon one Text.*

He uſed to preach in a fixed Method, and linked his Subjects in a ſort of Chain. He adapted his Method and Style to the Capacities of his Hearers, fetching his Similitudes for Illuſtration, from thoſe Things which were familiar to them. He did not ſhoot the Arrow of the Word over their Heads in high Notions, or the Flouriſhes of affected Rhetorick; nor under their Feet by blunt and homely Expreſſions; but to their Hearts in cloſe and lively Applications. His Delivery was very graceful and agreeable, neither noiſy and precipitate on the one Hand, nor dull and ſlow on the other. His Doctrine dropped as the Dew, and diſtilled as the ſoaking Rain, and came with a charming pleaſing Power, ſuch as many bore witneſs to, that have wondered at the gracious Words which proceeded out of his Mouth.

He wrote the Notes of his Sermons pretty large for the moſt Part, and always very legible: when he had put his laſt Hand to them, he commonly left many imperfect Hints, which gave Room for Enlargements in preaching, wherein he had a very great Felicity. He would often adviſe Miniſters not to tie themſelves too ſtrictly to their Notes, but

but having well digested the Matter before, to allow themselves a Liberty of Expression; such as a Man's Affections, if they be well raised, will be apt to furnish him with. But for this, no certain Rule can be given; there are *diversities of Gifts*, and each to *profit withall*.

He kept his Sermon Notes in very neat and exact Order; Sermons in Course, according to the Order of the Subject; and occasional Sermons, according to the Scripture-order of the Texts; so that he could readily turn to any of them. And yet when he was removed to a Place far enough distant from any of that Auditory, he seldom preached any of those hundreds of Sermons which he had preached at *Worthenbury*, tho' some have desired it; no, not when he preached ever so privately; but to the last he studied new Sermons, and wrote them as elaborately as ever; for he thought a Sermon best preached, when it was newly meditated: nay, if sometimes he had Occasion to preach upon the same Text, he would make and write the Sermon anew.

When he went to *Oxford*, and preached before the University in *Christ's-Church*, as he did several Times, his Labours were very acceptable, and successful, particularly one Sermon which he preached on *Prov. xiv. 9. Fools make a Mock at Sin*; for which, a young Master of Arts came to his Chamber afterwards to return him Thanks, and to acknowledge the good Impressions, which divine

Grace, by that Sermon, had made upon his Soul, which he hoped he ſhould never forget.

In his Diary he frequently records the Frame of his Spirit in ſtudying and preaching. Sometimes bleſſing God for ſignal Help vouchſafed, and owning him the *Lord God of all his Enlargements*; at other Times, complaining of great Deadneſs and Straitneſs. *It is a wonder*, ſaith he, *that I can ſpeak of eternal Things, with ſo little Senſe of the reality of them. Lord, ſtrengthen that which remains, which is ready to die.* And he once writes thus upon a ſtudying Day; *I forgot explicitly and expreſsly to crave Help from God when I began, and the Chariot-Wheels drove accordingly. Lord, forgive my Omiſſions, and keep me in the Way of Duty.*

As to the State of his Soul in theſe Years, it ſhould ſeem by his Diary, that he was exerciſed with ſome Doubts and Fears concerning it. *I think*, ſaith he, *never did any poor Creature paſs thro' ſuch a Mixture of Hope and Fear, Joy and Sadneſs, Aſſurance and Doubting, down and up, as I have done theſe Years paſt.*— (The Notice of this may be of uſe to drooping Chriſtians, that they may know their Caſe is not ſingular; and that if God for a ſmall Moment hide his Face from them, he deals with them no otherwiſe than as he uſeth ſometimes to deal with the deareſt of his Servants.) It would affect one, to hear a Perſon that lived a Life of Communion with God, complaining of great Straitneſs in Prayer. *No Life at all in the Duty; many Wanderings: If my Prayers*

Prayers were written down, and my vain Thoughts interlined, what incoherent Nonſenſe would there be? I am aſhamed, Lord, I am aſhamed, O pity and pardon. To hear him ſuſpect the workings of Pride, when he gave an Account to a Friend, who enquired of him, concerning the Succeſs of his Miniſtry, and that he ſhould record it, with this Ejaculation annexed, *The Lord pardon and ſubdue*; 'Twas a Sign that he kept a very watchful Eye upon the Motions of his own Heart.

To hear him charging it upon himſelf, that he was preſent at ſuch a Duty in the midſt of many Diſtractions, not taſting Sweetneſs in it, &c. When a Fire is firſt kindled, ſaith he, there is a deal of Smoak and Smother, that afterwards wears away; ſo in young Converts, much Peeviſhneſs, Frowardneſs, Darkneſs: *So it hath been with my Soul, and ſo it is yet in a great Meaſure. Lord, pity, and do not quench the ſmoaking Flax*; *tho' as yet it do but ſmoak, let theſe Sparks be blown up into a Flame.—Great Mercies, but poor Returns*; *ſignal Opportunities, but ſmall Improvements:* ſuch are his frequent Complaints of himſelf. And tho' few or none excelled him in profitable Diſcourſe, yet in that he often bewails his Barrenneſs, and Unprofitableneſs. *Little Good done, or got ſuch a Day for want of a Heart*; *'tis my Sin and Shame. O that I had Wings like a Dove.*

Yet when he wanted a Faith of Aſſurance, he lived by a Faith of Adherence. *Such a Day*, ſaith he, *a full Reſignation was made of all my Concerns, into*

the Hands of my heavenly Father; let him deal with me, as seemeth good in his Eyes; I am learning and labouring to live by Faith; Lord, help my Unbelief. Another Time he notes, that many perplexing Fears being upon his Spirit, they were all silenced by that sweet Word, which was seasonably brought to his Remembrance, *Fear none of these Things which thou shalt suffer.*

He very frequently kept Days of Fasting and Humiliation in Secret, which he calls his Days of *Atonement.* Sometimes he observed these Monthly, and sometimes only upon special Occasions; but the *Memorandums* in his Diary (not only while he was at *Worthenbury*, but often after) shew, what sweet Communion he had with God in those solemn Duties, which no Eye was Witness to, but his who *sees in secret*, and will *reward openly. Remember, O my Soul*, such a Day, *as a Day of more than ordinary Engagements entered into, and strong Resolutions taken up for closer Walking, and more Watchfulness. O my God, undertake for me.* And upon another of those Days he notes, *If sowing in Tears be so sweet, what then will the Harvest be, when I shall reap in Joy? Bless the Lord, O my Soul, who forgiveth all thine Iniquities, and will in due Time heal all thy Diseases.*

CHAP.

CHAP. IV.

His Marriage, Family, Family-Religion, and the Education of his Children.

HE removed from *Emeral*, to the House in *Worthenbury*, which the Judge had built for him, in *February*, 1658-9, and then had one of his Sisters with him to keep his House. No sooner had he a Tent, but God had an Altar in it. There he set up Repetition on Sabbath-Evenings, and welcomed his Neighbours to it. His Christian Friends often, and sometimes his Brethren in the Ministry, kept Days of Fasting and Prayer at his House. He used to tell People, when they had built new Houses, they must dedicate them (referring to *Deut.* xx. 5. and *Psalm* xxx. *tit.*) that is, they must invite God to their Houses, and devote them to his Service.

Providence having thus brought him into a House of his own, soon after provided a Help-meet for him. After long Agitation, and some Discouragement and Opposition from the Father, *April* 26, 1660, he

married *Katherine*, the only Daughter and Heireſs of Mr. *Daniel Matthews*, of *Broad-Oak*, in the Townſhip of *Iſcoyd*, in *Flintſhire*, (but in the Pariſh of *Malpas*, in *Cheſhire*) about two Miles diſtant from *Whitchurch*, a conſiderable Market Town in *Shropſhire*. Mr. *Matthews* was a Gentleman of a very competent Eſtate; ſuch a one as King *James* the Firſt uſed to ſay, was the happieſt Lot of all others, which ſet a Man below the Office of a Juſtice of Peace, and above that of a Petty-Conſtable. This was his only Child: very fair and honourable Overtures had been made for her diſpoſal; but it pleaſed God ſo to order Events, and to over-rule the Spirits of thoſe concerned, that ſhe was reſerved to be a Bleſſing to this good Man, in Things pertaining *both to Life and Godlineſs*.

His Purpoſe of Marriage was publiſhed in the Church three Lord's Days before; a laudable Practice, which he greatly approved, and perſuaded others to.

The Day before his Marriage, he kept as a Day of ſecret Prayer and Faſting. He uſed to ſay, Thoſe who would have Comfort in that Change of their Condition, muſt ſee to it, that they bring none of the Guilt of their ſingle State into the married State. And the Preſence of Chriſt at a *Wedding*, *will turn the Water into Wine*; and he will come, if he be invited by Prayer.

He took all Occaſions while he lived, to expreſs his Thankfulneſs to God, for the great Comfort he had

had in this Relation. *A Day of Mercy* (ſo he writes on his Marriage-day) *never to be forgotten. God had given him one* (as he writes afterwards) *every Way his Helper, in whom he had much Comfort, and for whom he thanked God with all his Heart.* He writes in his Diary, *April* 26, 1680, *This Day we have been married twenty Years, in which Time we have received of the Lord more than twenty Thouſand Mercies; to God be Glory.* His uſual Prayer for his Friends in the married State, was according to his own Practiſe, That they might be *mutually ſerviceable to each others Faith and Holineſs, and jointly ſerviceable to God's Honour and Glory.*

Her Father, tho' he put ſome Hardſhips upon him in the Terms, and had been ſomewhat averſe to the Match, yet, by Mr. *Henry*'s great Prudence, and God's good Providence, was influenced to give a free Conſent to it; and with his own Hand, gave her in Marriage. From this, as from other Experiences, Mr. *Henry* had learned to ſay with Aſſurance, *It is not in vain to wait upon God and keep his Way.* Mr. *Matthews* ſettled part of his Eſtate before Marriage upon them and theirs; he lived about ſeven Years after; and when he died, the Remainder came to them. This competent Eſtate, which Providence brought into his Hand, was not only a comfortable Support to him when he was turned out of his Living, and when many faithful Miniſters of Chriſt were reduced to great Poverty and Straits; but it enabled him likewiſe, as he had Opportunity,

to preach the Goſpel freely, which he did to his dying Day; and alſo to give for the Relief of the needy, in which he ſowed plentifully, to a very large Proportion of his Income. He often bleſſed God that he had wherewith to do this: remembring the Words of the Lord, how he ſaid, *It is more bleſſed to give than to receive.*

Such was his Houſe, and ſuch the Vine which God graciouſly planted by the ſide of his Houſe. By her God gave him ſix Children, all born within leſs than eight Years; the two eldeſt, Sons, *John* and *Matthew*: the other four, Daughters, *Sarah*, *Katherine*, *Eleanor* and *Ann*. His eldeſt Son *John* died of the Meaſles in the ſixth Year of his Age; and the reſt were in Mercy continued to him.

The Lord having built him up into a Family, he was careful and faithful in making good his ſolemn Vow at his Ordination, that *he and his Houſe would ſerve the Lord.* He would often ſay, *We are that really, which we are relatively.* It is not ſo much what we are at Church, as what we are in our Families. Religion in the Power of it will be *Family-Religion.* In this his Practiſe was very exemplary; he was one that walked before his Houſe in a perfect Way, with a perfect Heart, and therein *behaved* himſelf wiſely. His conſtant Care and prudent Endeavour was, not only to put away Iniquity far from his Tabernacle, but that where he dwelt, the Word of Chriſt might dwell richly. If he might have no other *Church*, yet he had a *Church in his Houſe.*

He

He made Conſcience of *Cloſet-Worſhip*, and abounded in it, not making his *Family-Worſhip* to excuſe for that. He hath this affecting Note in his Diary, upon the removing of his Cloſet, but from one Room in the Houſe to another; this day, ſaith he, my new Cloſet was *conſecrated*, if I may ſo ſay, with this Prayer; *That all the Prayers that ever ſhould be made in it, according to the will of God, Morning, Evening, and at Noon, ordinary or extraordinary, might be accepted of God, and obtain a gracious Anſwer, Amen and Amen.* It was the Caution and Advice which he frequently gave to his Children and Friends; *be ſure you look to your ſecret Duty; keep that up whatever you do; the Soul cannot proſper in the Neglect of it.* He obſerved, that *Apoſtaſy generally begins at the Cloſet-Door.* Secret prayer is firſt neglected, and carelesly performed; then frequently omitted, and after a while wholly caſt off; and then farewell God and Chriſt and all Religion. He alſo adviſed, that *Secret Duty be performed ſecretly*, which which was the Admonition he gave to thoſe who were imprudently loud in that Duty.

Beſides this, he and his Wife conſtantly prayed together Morning and Evening; and if they were together, at home or abroad, it was never intermitted. From his own Experience of the Benefit of this Practice, he would take all Opportunities to recommend it to thoſe in that Relation, as conducing very much to the comfort of it, and to their furtherance in that, which he would often ſay, is

their

their great Duty; to *do all they can to help one another to Heaven.* He would ſay, that this Duty of Huſbands and Wives, *praying together*, is intimated in that of the Apoſtle, 1 *Pet.* iii. 7. where they are exhorted to *live as Heirs together of the Grace of Life, that their Prayers* (eſpecially their Prayers together) *be not hindred*; that nothing may be done to hinder them from praying together, nor to hinder them in it, nor to ſpoil the Succeſs of thoſe Prayers. This ſanctifies the Relation, and fetcheth in a Bleſſing upon it, makes the Comforts of it the more ſweet, and the Cares and Croſſes of it the more eaſy; and is an excellent Means of preſerving and increaſing mutual Love. Many to whom he hath recommended this Duty, have bleſſed God for him, and for his Advice concerning it. When he was abroad and lay with any of his Friends, he would mind them of his Rule, That *they who lie together muſt pray together.* In the Performance of this part of his daily Worſhip he was uſually ſhort, but often much affected.

Beſides theſe, he made Conſcience, and made a Buſineſs of *Family-Worſhip* in all the parts of it; and in it he was uniform, ſteady and conſtant, from the Time that he was firſt called to the Charge of a Family, to his dying Day; and according to his own Practice, he took all Occaſions to preſs it upon others. His Doctrine once from *Joſh.* xxiv. 15. was, That *Family-Worſhip is Family-Duty.* He would ſay ſometimes, if the Worſhip of God be not in the

Houſe,

Houſe, write, *Lord have Mercy on us*, upon the Door; for there is a Plague, a Curſe in it. It is the Judgment of Arch-Biſhop *Tillotſon*, That *conſtant Family-Worſhip is ſo neceſſary to keep alive a Senſe of God and Religion in the Minds of Men, that he ſees not how any Family that neglects it, can in Reaſon be eſteemed a Family of Chriſtians, or indeed to have any Religion at all.* How earneſtly would Mr. *Henry* reaſon with People about this Matter, and tell them what a Bleſſing it would bring upon them, their Houſes, and all that they had. He that makes his Houſe a *little Church*, ſhall find, that God will make it a *little Sanctuary*. It may be of Uſe to give a particular Account of his Practice in this Matter, becauſe it was very exemplary. As to the Time of it, his Rule was, commonly the earlier the better both Morning and Evening; in the Morning, before worldly Buſineſs crouded in, *early will I ſeek thee:* He that *is* the firſt ſhould *have* the firſt; nor is it fit that the Worſhip of God ſhould ſtand by and wait, while the World's Turn is ſerved. And early in the Evening, before the Children and Servants began to be ſleepy; and therefore, if it might be, he would have Prayer before Supper, that the Body might be the more fit to ſerve the Soul in that Service of God. And indeed, he induſtriouſly contrived all the Circumſtances of his Family-Worſhip, ſo as to make it moſt ſolemn, and moſt likely to anſwer the End. He always made it the Buſineſs of every Day, and not (as too many make it) a By-buſineſs.

This

This being his fixed Principle, all other Affairs gave way to this. When ſome objected, that they could not get Time for Family-Worſhip; he would tell them, that if they would put on Chriſtian Reſolution at firſt, they would not find the Difficulty ſo great as they imagined; but after a while, their other Affairs would fall in eaſily and naturally with this; eſpecially where there is that *Wiſdom* which is *profitable to direct*. Nay, they would find it to be a great preſerver of Order and Decency in a Family, and would be like a Hem to all their other Buſineſs, to keep it from ravelling. He was ever careful to have all his Family preſent at Family-Worſhip; though ſometimes, living in the Country, he had a great Houſhold; yet he would have not only his Children, Sojourners, and domeſtic Servants, but his Workmen, Day-Labourers, and all that were employed for him, if they were within call, to be preſent, to join with him in this Service. As it was often an act of his Charity to ſet them to Work for him, ſo to that he added this act of Piety, to ſet them to work for God; and uſually when he paid them their Wages, gave them ſome good Counſel about their Souls: Yet if any that ſhould come to Family-Worſhip were at a Diſtance, and muſt be ſtaid for long, he would rather want them, than put the Duty much out of Time; and would ſometimes ſay at a Night, *Better one away than all ſleepy*.

The Performances of his Family-Worſhip were the ſame Morning and Evening. He obſerved that under

under the Law: the *Morning* and the *Evening Lamb* had the ſame *Meat-offering* and *Drink-offering*, *Exod.* xxix. 38—41. He always began with a ſhort, but very ſolemn Prayer, imploring the Divine Preſence, Aſſiſtance and Acceptance; particularly begging a Bleſſing upon the Word to be read, in reference to which he often put up this Petition; *That the ſame Spirit that indited the Scripture, would enable us to underſtand it, and to learn ſomething out of it, that may do us good.* He commonly concluded even this ſhort Prayer, as he did alſo his Bleſſings before and after Meat, with a *Doxology*, as *Paul* upon all Occaſions, *To him be Glory, &c.* which is properly Adoration, and is an eſſential part of Prayer.

He next ſung a Pſalm, and commonly he ſung *David's* Pſalms in Order, throughout; ſometimes uſing the old Tranſlation, but generally Mr. *Barton's*: and his uſual Way was to ſing a whole Pſalm throughout, tho' perhaps a long one, and to ſing quick, yet with a good variety of proper and pleaſant Tunes: and that he might do ſo, uſually the Pſalm was ſung without reading the Lines, every one in the Family having a Book. He preferred this to the common Way of ſinging, where it might conveniently be done, as more agreeable to the Practice of the primitive Church, and the reformed Churches abroad; and by this Means he thought the Duty more likely to be performed *in the Spirit and with the Underſtanding*; the Senſe being not ſo broken, nor the Affections interrupted, as in reading

the

the Lines. He would ſay, that a Scripture-Ground for ſinging Pſalms in Families, might be taken from *Pſalm* cxviii. 15. *The voice of Rejoicing and Salvation is in the Tabernacles of the Righteous.*

He next read a Portion of Scripture, taking the Bible in Order; and would ſometimes blame thoſe who only pray in their Families, and do not read the Scripture. In Prayer we ſpeak to God, by the Word he ſpeaks to us; *and is there any Reaſon*, ſaith he, *that we ſhould ſpeak all?* In the Tabernacle the Prieſts were every Day to *burn Incenſe*, and to *light the Lamps*; the former repreſenting the Duty of Prayer, the latter, reading the Word. Sometimes he would ſay, *Thoſe do well that pray Morning and Evening in their Families; thoſe do better that pray and read the Scriptures; but thoſe do beſt of all, that pray and read and ſing Pſalms: and Chriſtians ſhould covet earneſtly the beſt Gifts.*

He adviſed reading the Scripture in order; ſaying *where ever God hath a Mouth to ſpeak, we ſhould have an Ear to hear*; and the diligent Searcher may find much excellent Matter in thoſe parts of Scripture, which we are ſometimes tempted to think might have been ſpared. How affectionately would he ſometimes bleſs God for *every Book and Chapter, and Verſe and Line in the Bible.*

What he read in his Family he always expounded, and exhorted all Miniſters to do ſo, as an excellent Means of encreaſing their Acquaintance with the Scripture. His Expoſitions were not ſo much

much critical, as plain, practical, and uſeful; and ſuch as tended to anſwer the End for which the Scriptures were written, which is to make us wiſe to Salvation. Herein he had a peculiar Excellence, performing that daily Exerciſe with ſo much Judgment, and at the ſame Time with ſuch Facility and Clearneſs, as if every Expoſition had been premeditated; and they were very inſtructive, as well as affecting to the Auditors. His Obſervations were many times very ſtriking and uncommon. He generally reduced the Paſſage read, to ſome Heads, by ſuch a Diſtribution as the Matter eaſily fell into. He often mentioned that ſaying of *Tertullian*, *I adore the fulneſs of the Scriptures*; and ſometimes that, *Scriptura ſemper habet aliquid relegentibus.* When he had hit upon a uſeful Obſervation that was new to him, he would ſometimes ſay afterwards to thoſe about him; *How often have I read this Chapter, and never before now took Notice of ſuch a thing in it.* He put his Children to write theſe Expoſitions; and when they were gone from him, the Strangers that ſojourned with him did the ſame. What Collections his Children had, though but broken and imperfect hints, were afterwards of uſe to them and their Families. Some Expoſition of this nature, that is, plain and practical, and helping to raiſe the Affections and guide the Converſation by the Word, he often wiſhed was publiſhed by ſome good Hand, for the Benefit of Families: But ſuch was his great Modeſty and Self-diffidence (though few more able

for

for it) that he would never be perſuaded to attempt any thing of that Kind himſelf *. As an Evidence how much his Heart was ſet upon having the Word of God read and underſtood in Families, take this Paſſage out of his *Laſt Will*. *I give and bequeath to each of my four Daughters Mr.* Poole's *Engliſh Annotations upon the Bible, in two Volumes, of the laſt and beſt Edition that ſhall be to be had at the Time of my Deceaſe; together with Mr.* Barton's *laſt and beſt Tranſlation of the Singing Pſalms, one to each of them; requiring and requeſting them to make daily Uſe of the ſame, for the Inſtruction, Edification, and Comfort of themſelves and their Families.* But 'tis time we proceed to the Method of his Family-Worſhip.

The Chapter or Pſalm being read and expounded, he required from his Children ſome Account of what they could remember of it; and ſometimes would diſcourſe with them plainly and familiarly about it, that he might lead them into an Acquaintance with it, and (if it might be) impreſs ſomething of it upon their Hearts.

He then prayed, and always kneeling, which he looked upon as the fitteſt and moſt proper Geſture for Prayer; and he took care that his Family ſhould addreſs themſelves to the Duty, with the outward Expreſſions of Reverence and Compoſedneſs. He uſually fetched his Matter and Expreſſions in Pray-

er,

* This his Wiſh was fulfilled to the utmoſt by his Son Mr. *Matthew Henry*, in his well-known and excellent Expoſitions of the Bible.

er, from the Chapter read, and the Pſalm ſung, which was often very affecting, and helped much to excite praying Graces. He ſometimes obſerved in thoſe Pſalms, where reference is had to the Scripture-Stories, as *Pſalm* lxxxiii. and many others, that thoſe who were well acquainted with the Scriptures, would not need to make uſe of the help of *preſcribed Forms*: they are very neceſſary for thoſe that cannot pray without them, but are unbecoming thoſe that can; as a Go-cart, (he uſed to ſay) is needful to a Child, or Crutches to one that is Lame, but neither of them agreeable to one that needs them not. In Family-Prayer he was uſually moſt full in giving Thanks for Family-Mercies, confeſſing Family Sins, and begging Family-Bleſſings. He would ſometimes be very particular in Prayer for his Family; if any were abſent, they were ſure to have an expreſs Petition put up for them. He uſed to obſerve concerning *Job*, Chap. i. 5. that he offered Burnt-offerings for his Children, *according to the number of them all*, an Offering for each Child; ſo he would ſometimes put up a Petition for each Child. He always obſerved at the *Annual* Return of the Birth-day of each, to bleſs God for his Mercy to him and his Wife in that Child; the giving of it, the continuance of it, the comfort they had in it, &c. with ſome ſpecial Requeſt to God for it. Every Servant and Sojourner, at their coming into his Family and going out, (beſides the daily Remembrances of them) had a particular Petition put up for them,

them, according as their Circumſtances were. The Strangers that were at any time within his Gates, he was wont particularly to recommend to God in Prayer, with much Affection, and Chriſtian Concern for them and their Affairs. He was daily mindful of thoſe that deſired his Prayers for them, and would ſay ſometimes, *It is a great Comfort that God knows who we mean in Prayer, though we do not name them.* Particular Providences concerning the Country, as to Health or Sickneſs, good or bad Weather, or the like, he commonly took Notice of in Prayer, as there was occaſion, and would often beg of God to fit us for the next Providence, whatever it might be. Nor did he ever forget to pray for the *Peace of Jeruſalem.* He always concluded Family-Prayer, both Morning and Evening, with a ſolemn Benediction, after the Doxology; *the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with us,* &c. Thus did he daily *bleſs his Houſehold.*

Immediately after the Prayer was ended, his Children together, with bended Knees, asked Bleſſing of him and their Mother; that is, deſired them to pray to God to bleſs them: which Bleſſing was given with great Solemnity and Affection; and if any of them were abſent, they were remembered, *The Lord help you and your Brother,* or *you and your Siſter that is abſent.*

This was his daily Worſhip, which he never altered (unleſs as is after mentioned) though he went from

from home ever ſo early, or returned ever ſo late, or had ever ſo much buſineſs for his Servants to do, He would ſay, that ſometimes he ſaw Cauſe to ſhorten the ſeveral Parts; but he would never omit any of them; for if an Excuſe be admitted for an Omiſſion, it will be often returning. He was not willing (unleſs the neceſſity were urgent) that any ſhould go from his Houſe in a Morning before Family-Worſhip; but upon ſuch an Occaſion would mind his Friends, that *Prayer and Provender never hinder a Journey.*

He managed his daily Family-Worſhip, ſo as to make it a Pleaſure and not a Task to his Children and Servants; for he was ſeldom long, and never tedious in the Service; the variety of the Duties made it the more pleaſant; ſo that none who joined with him had ever any reaſon to ſay, what a Wearineſs is it! Such an excellent Faculty he had of rendering Religion the moſt ſweet and amiable Employment in the World; and ſo careful was he (like *Jacob*) *to drive, as the Children could go,* not putting *new Wine into old Bottles.* If ſome good People that mean well would do likewiſe, it might prevent many of thoſe Prejudices, which young Perſons are apt to conceive againſt Religion, when the Services of it are made a Toil and a Terror to them.

On *Thurſday-Evenings*, (inſtead of reading,) he catechized his Children and Servants in the *Aſſembly's Catechiſm*, with the *Proofs*; or in a little Catechiſm, *concerning the matter of Prayer*, ſaid to be written

written by Dr. *Collins*, which they learned for their help in the Gift of Prayer, and he explained it to them. Or elſe they read, and he examined them, in ſome other uſeful Book, as Mr. *Pool*'s Dialogues againſt the Papiſts, the Aſſembly's Confeſſion of Faith with the Scriptures, or the like.

On *Saturday-Evenings*, his Children and Servants gave him an Account what they could remember of the Chapters expounded the Week before, in order; each a ſeveral Part; helping one anothers Memories for recollecting it. This he called *gathering up the Fragments which remained, that nothing might be loſt.* He would ſay to them ſometimes, as Chriſt to his Diſciples, *Have ye underſtood all theſe things?* If not, he explained them more fully. This Exerciſe (which he conſtantly kept up) was both delightful and profitable, and being managed by him with much Prudence and ſweetneſs, helped to inſtill into thoſe about him betimes, the Knowledge and Love of the holy Scriptures.

When he had Sojourners in his Family, who were able to bear a part in ſuch a Service, he had commonly in the Winter-time ſet weekly Conferences on Queſtions propoſed, for their mutual Edification and Comfort in the fear of God; the Subſtance of what was ſaid, he himſelf took and kept an Account of in Writing.

But the *Lord's-Day* he called and counted the Queen of Days, the Pearl of the Week, and obſerved it accordingly. The fourth Commandment in-

intimates a ſpecial Regard to be had to the Sabbath in Families, *Thou and thy Son and thy Daughter, &c.* it is *the Sabbath of the Lord in all your Dwellings.* In this therefore he was very exact, and abounded in the Work of the Lord in his Family on that Day. Whatever were his publick Opportunities, (which varied, as we ſhall find afterwards) his Family-Religion on that Day was the ſame: Extraordinary Sacrifices muſt never ſuperſede the *continual Burnt-offering, and its Meat-offering, Numb.* xxviii. 15. His common Salutation of his Family or Friends, on the Lord's-day Morning, was that of the primitive Chriſtians; *The Lord is riſen, he is riſen indeed*; making it his chief Buſineſs on that Day to celebrate the Memory of Chriſt's Reſurrection; and he would ſay ſometimes, *every Lord's-day, is a true Chriſtian's* Eaſter-day. He took care to have his Family ready early on that Day, and was then larger in Expoſition and Prayer, than on other Days. He would often remember, that under the Law the daily Sacrifice was doubled on Sabbath-days, two Lambs in the Morning, and two in the Evening. He had always a particular Subject for his Expoſition on Sabbath-Mornings; the Harmony of the Evangeliſts ſeveral times over; the Scripture-Prayers; Old-Teſtament-Propheſies of Chriſt. He conſtantly ſung a Pſalm after Dinner, and another after Supper, on the Lord's-day. And in the Evening his Children and Servants were catechiſed and examined in the ſenſe and meaning of the An-

ſwers in the Catechiſm, that they might not ſay it (as he uſed to tell them) like a Parrot, by Rote. Then the Day's Sermons were repeated, commonly by one of his Children when they were grown up, and the Family gave an Account what they could remember of the Word of the Day, which he endeavoured to faſten upon them, as a Nail in a ſure place. In his Prayers on the Evening of the Sabbath, he was often more than ordinarily enlarged; as one that found not only God's Service perfect Freedom, but his Work its own Wages; and a *great Reward*, not only after keeping, but (as he uſed to obſerve from *Pſalm* xix. 11.) *in keeping God's Commandments*: A preſent Reward of Obedience *in* Obedience. In that Prayer he was uſually very particular, in praying for his Family and all that belonged to it. It was a Prayer he often put up, that they might have Grace to behave *as a Miniſter, and a Miniſter's Wife, and a Miniſter's Children, and a Miniſter's Servants ſhould behave, that the Miniſtry might in nothing be blamed.* He would ſometimes eſpecially on Sabbath-Evenings, be a particular Interceſſor for the Towns and Pariſhes adjacent; for *Cheſter*, *Shrewsbury*, *Nantwich*, *Wrexham*, *Whitchurch*, &c. thoſe Neſts of Souls, wherein there are ſo many, that cannot diſcern between their right Hand and their left in ſpiritual things, *&c.* He cloſed his Sabbath-Work in his Family with ſinging *Pſalm* cxxxiv, and after it a ſolemn Bleſſing of his Houſhold.

Thus

Thus was he *Prophet* and *Prieſt* in his own Houſe; and he was *King* there too, ruling in the fear of God, and not ſuffering Sin upon any under his Roof. He had once a Man-Servant that was overtaken in Drink abroad; for which the next Morning at Family-Worſhip, he ſolemnly reproved, admoniſhed, and prayed for him with a Spirit of Meekneſs, and ſoon after parted with him. But many of his Servants, by the Bleſſing of God upon his Endeavours, got thoſe good Impreſſions upon their Souls, which they retained ever after; and bleſſed God with all their Hearts, that ever they came under his Roof. Few went from his Service till they were married, and ſome after they had buried their Yoke-fellows, returned to it again, ſaying, *Maſter, it is good to be here.*

He brought up his Children in the Fear of God, with a great deal of Care and Tenderneſs; and did by his Practice, as well as upon all occaſions in Diſcourſes, condemn the Indiſcretion of thoſe Parents, who are partial in their Affection to their Children, making a Difference between them: He obſerved that this often proved of ill Conſequence in Families; and laid a Foundation of Envy, Contempt and Diſcord, which turns to their Shame and Ruin. His Carriage towards his Children was very mild and gentle, as one who deſired rather to be loved than feared by them. He was as careful not to *provoke them to Wrath*, nor to *diſcourage them*, as he was to *bring them up in the Nurture and Admonition*

of the Lord. He ruled indeed, and kept up his Authority, but it was with Wiſdom and Love, and not with a high Hand. He allowed his Children a great degree of Freedom with him, which gave him the opportunity of reaſoning them, not frightning them, into that which is good. He did much towards the Inſtruction of his Children in the way of familiar Diſcourſe, according to that excellent Directory for religious Education, *Deut.* vi. 7. *Thou ſhalt whet theſe things,* (ſo the word is, which he ſaid noted *frequent Repetition* of the ſame things) *upon thy Children,* and *ſhalt talk of them when thou ſitteſt in thy Houſe,* &c. which made them love Home, and delight in his Company, and greatly endeared Religion to them.

He did not burthen his Children's Memories by impoſing upon them the learning of Chapters and Pſalms without Book; but endeavoured to make the whole Word of God familiar to them, eſpecially the Scripture-Stories, and bring them to underſtand and love it, and then they would eaſily remember it. He uſed to obſerve from *Pſalm* cxix. 93. *I will never forget thy Precepts, for with them thou haſt quickened me*; that we are then likely to remember the Word of God, when it doth us good.

He taught all his Children to write himſelf, and ſet them betimes to write Sermons, and other things that might be of uſe to them. He taught his eldeſt Daughter the Hebrew Tongue when ſhe was about ſix or ſeven Years old, by an Engliſh-Hebrew-

Hebrew-Grammar, which he made for her; and ſhe went ſo far in it, as to be able readily to read and conſtrue a Hebrew-Pſalm.

He drew up a ſhort Form of the Baptiſmal Covenant, for the uſe of his Children; it was this:

I take God the Father to be my chief Good, and higheſt End.

I take God the Son to be my Prince and Saviour.

I take God the Holy Ghoſt to be my Sanctifier, Teacher, Guide and Comforter.

I take the Word of God to be my Rule in all my Actions;

And the People of God to be my People in all Conditions.

I do likewiſe devote and dedicate unto the Lord my whole ſelf, all I am, all I have, and all I can do.

And this I do deliberately, ſincerely, freely, and for ever.

This he taught his Children, and each of them ſolemnly repeated it every Lord's-day Evening, after they were catechiſed, he putting his *Amen* to it, and ſometimes adding, *ſo ſay, and ſo do, and you are made for ever.* He alſo took pains, to lead them to underſtand it, and perſuade them to a free and chearful Conſent to it. When they grew up, he made them all write it over ſeverally with their own Hands, and very ſolemnly ſet their Names to it, which he told them he would keep by him, and it ſhould be produced as a Teſtimony againſt them,

if they ſhould afterwards depart from God, and turn from following after him.

He was careful to bring his Children betimes (when they were about ſixteen Years of Age) to the Ordinance of the Lord's Supper, to *take the Covenant of God upon themſelves, and make their Dedication to God their own Act and Deed*; and a great deal of pains he took with them, to prepare them for that great Ordinance, and ſo to tranſmit them into the State of adult Church-memberſhip. He would often blame Parents, who would think themſelves undone if they had not their Children baptiſed, and yet took no care, when they grew up and made a profeſſion of the Chriſtian Religion, to perſuade them to the Lord's Supper. *'Tis true* (he would ſay) *Buds and Bloſſoms are not Fruit, but they give hopes of Fruit*; and Parents may and ſhould take hold of the good beginnings of Grace which they ſee in their Children, by thoſe to bind them ſo much the cloſer to God, and lead them ſo much the faſter in the *way* that is *called Holy*. By this ſolemn Engagement the Door which ſtood half open before, and invited the Thief, is ſhut and bolted againſt Temptation. And to thoſe who pleaded that they were not fit, he would ſay, that the further they went into the World the leſs fit they would be. *Qui non eſt hodie, cras minus aptus erit.* Not that Children ſhould be compelled to it, nor thoſe that are wilfully ignorant, untoward and perverſe, admitted to it; but thoſe that are hopeful

and

and well inclined to the Things of God, and appear to be concerned in other Duties of Religion, when they begin to put away childiſh things, ſhould be incited, encouraged and perſuaded to this, that the matter may be brought to an Iſſue. *Nay, but we will ſerve the Lord.* Abundant Thanks-givings have been rendered to God by many of his Friends for his Advice and Aſſiſtance herein.

In dealing with his Children about their ſpiritual State, he took hold of them very much by the handle of their *Infant-Baptiſm*; he frequently inculcated this upon them, that they were born in God's Houſe, were betimes dedicated and given up to him, and therefore were obliged to be his Servants, *Pſalm* cxvi. 16. I am thy Servant, becauſe *the Son of thy handmaid.* This he was wont to illuſtrate to them by the compariſon of taking a Leaſe of an Eſtate for a Child in the Cradle, and putting his Life into it; the Child then knows nothing of the matter, nor is he capable of conſenting; however then he is maintained out of it, and hath an Intereſt in it; and when he grows up and becomes able to chuſe, and refuſe for himſelf, if he go to his Landlord and claim the Benefit of the Leaſe, and promiſe to pay the Rent, and do the ſervices, well and good; he hath the Benefit of it; if otherwiſe, it is at his Peril. 'Now Children (would he ſay) our great 'Landlord was willing that your Lives ſhould be 'put into the Leaſe of Heaven and Happineſs, and 'it was done accordingly, by your Baptiſm; which

'is *the Seal of the Righteouſneſs that is by Faith*; and 'by that it was aſſured to you, that if you would 'pay the Rent and do the Service, that is, live a 'Life of Faith and Repentance, and ſincere Obe-'dience, you ſhall never be turned off the Tene-'ment; but if now you diſlike the Terms, and 'refuſe to pay this *Rent (this chief Rent*, ſo he 'would call it, for it's no *Rack)* you forfeit the 'Leaſe: However you cannot but ſay, that you had 'a Kindneſs done you, to have your lives put into 'it.' Thus did he frequently deal with his Children, and even travail in Birth again to ſee Chriſt formed in them; from this Topick he generally argued, and he would often ſay, *If Infant-Baptiſm were more improved, it would be leſs diſputed.*

He not only taught his Children betimes to pray, (which he did eſpecially by his own Pattern, his Method and Expreſſion in Prayer being very eaſy and plain) but when they were young he put them upon praying together, and appointed them, and ſuch of their Age, as might occaſionally be with them, to ſpend ſome time together on Saturdays in the Afternoon, in reading good Books, eſpecially thoſe for Children, and in ſinging and praying. He would ſometimes tell them for their Encouragement, that the God with whom we have to do, underſtands broken Language; and if we do as well as we can in the Sincerity of our Hearts, we ſhall not only be accepted but taught to do better: *To him that hath ſhall be given.*

He

He ſometimes ſet his Children, in their reading the Scriptures, to gather out ſuch Paſſages as they took moſt notice of, and thought moſt conſiderable, and write them down: Though this Performance was very ſmall, yet the Endeavour was of great uſe. He alſo directed them to inſert in a Paper-Book, which each of them had for the purpoſe, remarkable *Sayings* and *Stories*, which they met with in reading ſuch other good Books as he put into their Hands.

He took a Pleaſure in relating to them the remarkable Providences of God, both in *his own time* and *in the Days of Old*, which he ſaid Parents were taught to do by that Appointment, *Exod.* xii. 26, 27, *Your Children ſhall ask you in Time to come, what mean you by this Service? and you ſhall* tell them ſo and ſo.

What his pious Care was concerning his Children, and with what a godly Jealouſy he was jealous over them, take in one Inſtance; when they had been for a Week or Fortnight kindly entertained at *Boreatton* (as they were often) he thus writes in his Diary upon their Return home, *My Care and Fear is, leſt Converſe with ſuch ſo far above them, tho' of the beſt, ſhould lift them up, when I had rather they ſhould be kept low.* For he was very ſolicitous to teach his Children, not to mind *high Things*, not to deſire them, not to expect them in this World, which was his own Character.

We ſhall conclude this Chapter with another Paſſage out of his Diary, *April* 12, 1681. *This Day fourteen Years the Lord took my Firſt-born Son from me, the beginning of my Strength, with a Stroke. In Remembrance whereof my heart melted this Evening: I begged Pardon for the* Jonah *that raiſed that Storm. I bleſſed the Lord that hath ſpared the Reſt. I begged Mercy, Mercy for every one of them, and abſolutely and unreſervedly devoted and dedicated them, myſelf, my whole ſelf, Eſtate, Intereſt, Life, to the will and Service of that God from whom I received all. Father, Hallowed be thy Name. Thy Kingdom come,* &c.

CHAP.

CHAP. V.

His Ejectment from *Worthenbury*; his Nonconformity, Removal to *Broad-Oak*, and other Events that happened concerning him to the Year 1672.

HAVING thus laid together the Inſtances of his *Family-Religion*, we muſt now return to the Hiſtory of Events that happened to him, and are obliged to look back to the firſt Year after his Marriage, which was 1660, the Year that King *Charles* the Second came in; a Year of great Changes and Struggles in the Land, which Mr. *Baxter* in his Life gives a full, clear and impartial Idea of; by which it may eaſily be gueſſed, how it went with Mr. *Henry* in his low and narrow Sphere, whoſe Sentiments in thoſe Things were very much the ſame with Mr. *Baxter's*.

Many of his beſt Friends in *Worthenbury*-Pariſh were lately removed by Death; *Emeral*-Family contrary to what it had been; and the ſame Spirit,

which that Year revived over all the Nation, was working violently in that Country, *viz.* a Spirit of great Enmity to ſuch Men as Mr. *Henry* was. *Worthenbury*, upon the King's coming in, returned to its former Relation to *Bangor*, and was looked upon as a Chapelry dependant upon that. Mr. *Robert Fogg* had for many Years held the ſequeſtred Rectory of *Bangor*, but now Dr. *Henry Bridgman* (Son to *John* Biſhop of *Cheſter*, and Brother to the Lord-Keeper *Bridgman*) returned to the Poſſeſſion of it, by which Mr. *Henry* was ſoon apprehenſive that his Intereſt at *Worthenbury* was ſhaken; but thus he writes, *The Will of the Lord be done. Lord, if my Work be done here, provide ſome other for this People that may be more ſkilful, and more ſucceſsful, and cut out Work for me elſewhere; However, I will take nothing ill, which God doth with me.*

He laboured what he could to make Dr. *Bridgman* his Friend, who gave him good Words, was very civil to him, and aſſured him that he would never remove him, till the Law did. But he muſt look upon himſelf as the Doctor's *Curate*, and depending upon his *Will*, which kept him in continual expectation of a Removal; however, he continued in his Liberty there above a Year, tho' in very precarious Circumſtances.

The grand Queſtion now on foot was, whether to *conform* or no. He uſed all poſſible Means to ſatisfy himſelf concerning it, by reading and diſcourſe, particularly at *Oxford* with Dr. *Fell*, (afterwards

wards Biſhop of *Oxford*) but in vain; his diſſatisfaction remained; *however*, ſaith he, *I dare not judge thoſe that do conform, for who am I that I ſhould judge my Brother?* He hath noted, that being at *Cheſter*, in Diſcourſe with the Dean, Chancellor and others, about this Time, the great Argument they uſed to perſuade him to conform was, that elſe he would *loſe his Preferment*; and what, ſaid they, you are a young Man, and are you wiſer than the King and Biſhops? But this is his Reflection upon it afterwards, *God grant, I may never be left to conſult with Fleſh and Blood in ſuch Matters!*

In *September* 1660, Mr. *Fogg*, Mr. *Steele* and Mr. *Henry* were preſented at *Flint*-Aſſizes for not reading the Common Prayer, though as yet it was not enjoined; but there were ſome buſy People, that would out-run the Law. They entred their Appearance, and it fell; for the King's *Declaration touching eccleſiaſtical Affairs* came out ſoon after, which promiſed Liberty, and gave hopes of Settlement; but the Spring-Aſſizes afterwards, Mr. *Steele* and Mr. *Henry* were preſented again. On this he writes, *Be merciful to me, O God, for Man would ſwallow me up. The Lord ſhew me what he would have me to do, for I am afraid of nothing but Sin.*

It appears by the Hints of his Diary that he had melancholy Apprehenſions at this Time about publick Affairs, ſeeing and hearing of ſo many faithful Miniſters diſturbed, ſilenced, and enſnared; the Ways of *Sion* mourning, and the quiet in the Land

treated

treated as the troublers of it: his Soul wept in ſecret for it: yet he joined in the annual Commemoration of the King's Reſtoration, and preached on *Mark* xii. 17. *Render to Cæſar the Things that are Cæſar's*, conſidering (ſaith he) *that it was his Right; alſo the ſad Poſture of the civil Government thro' Uſurpers, and the manner of his coming in, without Bloodſhed.* He would all his Days ſpeak of this as a national Mercy, but what he rejoiced in with a great deal of trembling for *the Ark of God.* He would ſometimes ſay, That 'during thoſe Years between forty and ſixty, tho' 'on civil Accounts there were great Diſorders, and 'the Foundations were out of Courſe, yet in the 'matters of God's Worſhip, Things went *well*; there 'was Freedom, and Reformation, and a Face of '*Godlineſs* was upon the Nation, tho' there were 'thoſe that made but a Maſk of it. Ordinances 'were adminiſtred in Power and Purity, and tho' 'there was much amiſs, yet Religion at leaſt in the 'Profeſſion of it did prevail. This, ſaith he, we 'know very well, let Men ſay what they will of 'thoſe Times.'

In *November* 1660, he took the Oath of Allegiance at *Orton*, before Sir *Thomas Hanmer*, and two other Juſtices, of which he hath left a Memorandum in his Diary, with this added, *God ſo help me, as I purpoſe in my Heart to do accordingly.* Nor could any one more conſcientiouſly obſerve that *Oath of God* than he did, nor more ſincerely promote the Ends of it.

That

That Year (according to an Agreement with ſome of his Brethren in the Miniſtry, who hoped thereby to oblige ſome People) he preached upon *Chriſtmas*-day. The Sabbath before, the twenty third Chapter of *Leviticus* (which treats entirely of the Jewiſh Feaſts, called there the *Feaſts of the Lord*) came in Courſe to be expounded, which gave him occaſion to diſtinguiſh Feaſts into *divine* and *eccleſiaſtical*; the divine Feaſts of the Jews were thoſe there appointed; their eccleſiaſtical Feaſts were thoſe of *Purim* and *Dedication*: and in the Application of it he ſaid, *He knew no divine Feaſt we have under the Goſpel but the Lord's-day, intended for the Commemoration of the whole Mercy of our Redemption. And the moſt that could be ſaid for Chriſtmas was, that it is an* eccleſiaſtical Feaſt; *and it is queſtionable with ſome, whether Church or State, tho' they might make a good Day,* Eſth. ix. 19. *could make a holy Day: Nevertheleſs, for as much as we find our Lord Jeſus* (John x. 22.) *ſo far complying with the Church-Feaſt of* Dedication, *as to take occaſion from the People's coming together to preach to them, he purpoſed to preach upon* Chriſtmas-*day, knowing it to be his Duty in Seaſon and out of Seaſon.* He preached on 1 *John* iii. 8. *For this purpoſe was the Son of God manifeſted, that he might deſtroy the Works of the Devil.* And he minded his People, that it is double diſhonour to *Jeſus Chriſt*, to practiſe the Works of the *Devil* then, when we keep a Feaſt in Memory of his *Manifeſtation*.

His

His Annuity from *Emeral* was now with-held, becauſe he did not read the Common-Prayer (tho' as yet there was no Law for reading it): hereby he was diſabled to do what he had been wont, for the Help and Relief of others; and this he recorded as that which troubled him moſt under that Diſappointment; but he bleſſed God, that he had a *Heart to do good, even when his Hand was empty.* When *Emeral*-Family was unkind to him, he reckoned it a great Mercy, which he gave God thanks for, that Mr. *Broughton* and his Family (which is of conſiderable Figure in the Pariſh) continued their kindneſs and reſpects to him, and their countenance of his Miniſtry; which he makes a grateful mention of more than once in his Diary.

Many Attempts were made in the Year 1661, to diſturb and enſnare him, and it was ſtill expected that he would have been hindred. *Methinks*, ſaith he, *Sabbaths were never ſo ſweet as they are, now we are kept at ſuch uncertainties; now a Day in thy Courts is better than a Thouſand; ſuch a Day as this* (ſaith he of a Sacrament-day that Year) *better than ten Thouſand; O that we might yet ſee many ſuch Days!*

He was adviſed by Mr. *Ratcliff* of *Cheſter* and others of his Friends, to enter an Action againſt Mr. *Puleſton* for his Annuity, and did ſo; but *concerning the Succeſs of it*, ſaith he, *I am not over ſollicitous; for tho' it be my due*, (Luke x. 7.) *yet it was not that which I preached for; God knows, I would much rather preach for nothing than not at all; and beſides, I know*

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aſſuredly, if I ſhould be caſt, God will make it up to me ſome other Way. After ſome Proceeding he ſollicited Mr. *Puleſton* to refer it; *having learned,* ſaith he, *that it is no Diſparagement but an Honour, for the Party wronged, to be firſt in ſeeking Reconciliation. The Lord, if it be his Will, incline his Heart to Peace. I have now,* ſaith he, *two great Concerns upon the Wheel; one, in reference to my Maintenance for Time paſt, the other, as to my Continuance for the future; the Lord be my Friend in both; but of the two, rather in the latter! But many of greater Gifts and Graces than I are laid aſide already; and when my Turn may come, I know not; the Will of God be done; He can do his Work without us.*

The Iſſue of this Affair was, that there having been ſome Diſputes between Mr. *Puleſton* and Dr. *Bridgman* about the Tithe of *Worthenbury,* (wherein Mr. *Puleſton* had clearly the better Claim) yet by the Mediation of Sir *Thomas Hanmer* they came to this Agreement, *Sept.* 11. 1661, that Dr. *Bridgman* and his Succeſſors, Parſons of *Bangor,* ſhould have and receive all the Tithe-Corn and Hay of *Worthenbury,* without the Diſturbance of the ſaid Mr. *Puleſton,* or his Heirs, (except the Tithe-Hay of *Emeral*-Demeſn) upon Condition that Dr. *Bridgman* ſhould, before the firſt of *November* following, *avoid and diſcharge the preſent Miniſter or Curate* Philip Henry, *from the Chapel of* Worthenbury, *and not hereafter at any Time re-admit the ſaid Miniſter* Philip Henry, *to officiate in the ſaid Cure.* Purſuant

to

to this Agreement, Dr. *Bridgman* ſoon after diſmiſſed Mr. *Henry*; and by a Writing under his Hand, which was publiſhed in the Church of *Worthenbury*, by one of Mr. *Puleſton*'s Servants, *October* the 27th following. Notice was given to the Pariſh of that Diſmiſſion. That Day he preached his Farewell-Sermon on *Phil.* i. 27. *Only let your Converſation be as becomes the Goſpel of Chriſt*. In which (as he ſaith in his Diary) his deſire and deſign was rather to *profit* than *affect*. It matters not what becomes of me (*whether I come unto you, or elſe be abſent*) but let your *Converſation be as becomes the Goſpel*. His parting Prayer for them was, *the Lord*, the *God of the Spirits of all Fleſh, ſet a Man over the Congregation*. Thus he ceaſed to preach to his People there, but not to love them, and pray for them; and could not but think there remained ſome dormant Relation between him and them.

As to the Arrears of his Annuity from Mr. *Puleſton* when he was diſplaced; after ſome Time Mr. *Puleſton* was willing to give him 100 *l.* which was much leſs than what was due, upon Condition that he would ſurrender his Deed of Annuity, and *Leaſe* of the Houſe: this he for Peace-ſake was willing to do, and ſo loſt all the Benefit of Judge *Puleſton*'s great Kindneſs to him. This was not compleated till *September* 1662, untill which time he continued in the Houſe at *Worthenbury*, but never preached ſo much as once in the Church, though there were Vacancies ſeveral Times.

Mr.

Mr. *Richard Hilton* was immediately put into the Curacy of *Worthenbury* by Dr. *Bridgman*; Mr. *Henry* went to hear him, as long as he continued at *Worthenbury*; and joined in all the Parts of publick Worſhip, particularly attending upon the Sacrament of Baptiſm; *not daring*, ſaith he, *to turn my Back upon God's Ordinance, while the Eſſentials of it are retained, tho' corrupted circumſtantially in the Adminiſtration of it, which God amend.* Once being allowed the Liberty of his Geſture, he joined in the Lord's Supper. He kept up his Correſpondence with Mr. *Hilton*; and (as he ſaith in his Diary) endeavoured to poſſeſs him with right Thoughts of his Work, and adviſed him the beſt he could in the Soul-affairs of that People; *which*, ſaith he, *he ſeemed to take well; I am ſure I meant it ſo, and the Lord make him Faithful!*

Immediately after he was removed and ſilenced at *Worthenbury*, he was ſollicited to preach at *Bangor*, and Dr. *Bridgman* was willing to permit it occaſionally; and intimated to his Curate there, that he ſhould never hinder it; but Mr. *Henry* declined it. Tho' his Silence was his great Grief, yet ſuch was his Tenderneſs, that he was not willing to diſcourage Mr. *Hilton* at *Worthenbury*, by drawing ſo many of the People from him, as would certainly have followed him to *Bangor*: *But* (ſaith he) *I cannot get my Heart into ſuch a ſpiritual Frame on Sabbath-days now as formerly; which is both my Sin and my Affliction. Lord, quicken me with quickning Grace.*

When

When the King was reſtored, and ſhewed, as many thought, ſo good a Temper, ſome of his Friends were very earneſt with him to revive his Acquaintance and Intereſt at Court, which it was thought he might eaſily do. 'Twas reported in the Country, that the Duke of *York* had enquired after him; but he heeded not the Report, nor would he be perſuaded to make any Addreſſes that way. *For* (ſaith he) *my Friends do not know ſo well as I, the Strength of Temptation, and my own inability to deal with it.* Qui bené latuit, benè vixit; *Lord, lead me not into Temptation.*

He was greatly affected with the Temptations and Afflictions of many faithful Miniſters of Chriſt at this time, by the preſſing of Conformity; and kept many private Days of Faſting and Prayer in his own Houſe at *Worthenbury*, ſeeking to turn away the Wrath of God from the Land. He greatly pitied ſome, who by the urgency of Friends, and the fear of Want, were over-perſuaded to put a force upon themſelves in their Conformity. *The Lord keep me*, ſaith he, *in the critical time.*

He preached ſometimes occaſionally in divers neighbouring places, till *Bartholomew-day* 1662, *the day*, ſaith he, *which our ſins have made one of the ſaddeſt days to* England, *ſince the Death of* Edward *the 6th; but even this for good, tho' we know not how, nor which way.* He was invited to preach at *Bangor* on the black *Bartholomew-day*, and prepared a Sermon on *John* vii. 37. *In the laſt day, that great day of the*

the Feaſt, &c. but was prevented from preaching it; and was loath to ſtrive againſt ſo ſtrong a Stream.

As to his *Nonconformity*, which ſome of his worſt Enemies have ſaid was his *only Fault*, it may not be amiſs here to give ſome account of it.

1. His *Reaſons* for his Nonconformity were very conſiderable. It was no raſh act, but deliberate and well-weighed in the Balance of the *Sanctuary*. He could by no means ſubmit to be *Re-ordained*. He was ſo well ſatisfied in his Call to the Miniſtry, and ſolemn Ordination to it, by the laying on of the Hands of the Presbytery, which God had graciouſly owned him in; that he durſt not do that which looked like a Renunciation of it, as null and ſinful; and would be at leaſt a tacit invalidating and condemning all his Adminiſtrations. Nor could he truly ſay, he thought himſelf *moved by the holy Ghoſt, to take upon him the Office of a Deacon*. He was the more confirmed in this Objection, becauſe the then Biſhop of *Cheſter*, Dr. *Hall* (in whoſe Diocеſs he was), beſides all that was required by Law, exacted from thoſe that came to him to be re-ordained, a Subſcription to this Form. *Ego A. B. prætenſas meas Ordinationis literas, à quibuſdam Presbyteris olim obtentas, jam penitus renuncio, & dimitto pro vanis; humiliter ſupplicans quatenus Rev. in Chriſto Pater & Dominus Dominus Georgius permiſſione divinâ Ceſtr. Epiſc. me ad ſacrum Diaconatus ordinem, juxta morem & ritus Eccleſiæ Anglicanæ, dignaretur*

ad-

mittere. This was the firſt and great Bar to his Conformity, and which he moſtly inſiſted on.

Beſides this, he was not ſatisfied to give his unfeigned *Aſſent and Conſent, to all and every thing contained in the Book of Common-Prayer,* &c. for he thought that thereby he ſhould receive the Book it ſelf, and every part thereof, Rubricks and all, both as *true* and *good*; whereas there were ſeveral things which he could not think to be ſo. The Exceptions which the Miniſters made againſt the Liturgy, at the *Savoy*-Conference, he thought very conſiderable; and could by no means *ſubmit* to, much leſs *approve* of the *Impoſition* of the *Ceremonies.* He often ſaid that when Chriſt came to free us from the Yoke of one ceremonial Law, he did not leave it in the Power of any Man or Company of Men in the World, to lay another upon our Necks. *Kneeling* at the *Lord's Supper* he was much diſſatisfied about; it was for many Years his great Grief, and in his Diary he often pathetically laments, that by its being impoſed he was debarred from partaking of that Ordinance in the ſolemn *Aſſembly*: For to ſubmit to that *Impoſition* he thought would be a ſin to him, whatever it was to others, whom he was far from judging. He never took the *Covenant* nor expreſſed any fondneſs for it; and yet he could not *think*, and therefore durſt not *declare*, that it was in itſelf an *unlawful Oath*, however *unlawfully impoſed*; and that no Perſon that took it, was under the Obligation of it, which was another of the

Terms

Terms of Conformity. For ſometimes *Quod fieri non debuit factum valet.* In ſhort, it cannot be wondered at, that he was a *Nonconformiſt*, when the Terms of Conformity were ſo induſtriouſly contrived, to keep out of the Church ſuch Men as *He*; which is manifeſt by the full Account which Mr. *Baxter* hath left to Poſterity of that Affair. It is a Paſſage worth noting here, which Dr. *Bates* in his Funeral-Sermon for Mr. *Baxter* relates; that when the Lord Chamberlain *Manchester* told the King (while the Act of *Uniformity* was under debate) that he was afraid the Terms were ſo hard, that many of the Miniſters would not comply with them; Biſhop *Sheldon* being preſent, replied, *I am afraid they will.* And it is well known how many of the moſt ſober, pious, and laborious Miniſters, in all parts of the Nation, Conformiſts as well as Nonconformiſts, diſliked thoſe Impoſitions.

He thought it a Mercy (ſince it muſt be ſo) that the Caſe of *Nonconformity* was made ſo clear as it was, abundantly to ſatisfy him in his Silence and Sufferings. I have heard that Mr. *Anthony Burgeſs*, who heſitated before, when he read the Act, bleſſed God that the Matter was *put out of doubt.* And yet to make ſure Work, the printing and publiſhing of the *New* Book of Common Prayer was ſo deferred, that few of the Miniſters, except thoſe in *London*, could poſſibly get a ſight of it, much leſs duly conſider of it before the time prefixed. Mr. *Steele* took Notice of this in his Farewel-Sermon at *Hanmer*,

Hanmer, Auguſt 17, 1662, ſaying, that he was ſilenced and turned out, for not declaring his unfeigned *Aſſent* and *Conſent* to a Book which he *never ſaw* nor *could ſee*.

One thing which he comforted himſelf with in his Nonconformity was, that as to Matters of *doubtful Diſputation* concerning Church-Government, Ceremonies and the like, he was *unſworn* on both ſides, and ſo was free from thoſe *ſnares* and *bands* in which ſo many find themſelves both *tied up* from what they would do, and *entangled*, that they know not what to do. He was one of thoſe that *feared an Oath*, Eccl. x. 2. and would often ſay, *Oaths are Edge-Tools, and not to be played with.* One paſſage I find in his Papers which confirmed him in this Satisfaction; 'tis a Letter from no leſs a Clergyman than Dr. *M. Fowler* of *Whitchurch* to one of his Pariſhioners, who deſired him to permit, that his Child might be baptized by another without the *Croſs* and *Godfathers*, if he would not do it ſo himſelf; both which he refuſed: 'Twas in the Year 1672-3. 'For my part, ſaith the Doctor, I freely profeſs my 'Thoughts, that the ſtrict urging of *indifferent Ce-* 'remonies hath done more harm than good; and 'poſſibly (had all Men been left to their Liberty 'therein) there might have been much more *Unity*, 'and not much leſs *Uniformity*. But what Power 'have I to diſpenſe with myſelf, being now under 'the Obligation of a *Law* and an *Oath?*' And he concludes, 'I am much grieved at the unhappy

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'Condition of my ſelf, and other Miniſters, who 'muſt either loſe their Pariſhioners' Love, if they 'do not comply with them, or elſe break their 'ſolemn Obligations to pleaſe them.' This, he would ſay, was the *Miſchief of Impoſitions*; which ever were and ever will be, *Bones of Contention*.

When he was at *Worthenbury*, tho' at the Lord's Supper he uſed the Geſture of *Sitting* himſelf, yet he adminiſtred it without ſcruple to ſome, who choſe rather to *kneel*. He thought that Miniſters Hands ſhould not in ſuch Things be tied up; but that he ought in his Place (tho' he ſuffered for it) to witneſs againſt making thoſe Things indiſpenſible *Terms* of *Communion*, which Jeſus Chriſt hath not made ſo. *Where the Spirit of the Lord*, and the Spirit of the Goſpel is, *there is Liberty*. Such as theſe were the Reaſons of his Nonconformity, which, as long as he lived, he was more and more *confirmed* in.

2. His *Moderation* in his Nonconformity was very *exemplary* and eminent, and had a great Influence upon many, to keep them from running into an uncharitable and *ſchiſmatical* Separation; which, upon all Occaſions he bore his Teſtimony againſt. In Church-Government, he deſired and wiſhed for Arch-Biſhop *Uſher*'s Reduction of Epiſcopacy. He thought it lawful to join in the Common Prayer in publick Aſſemblies, and practiſed accordingly; and endeavoured to ſatisfy others concerning it. He was much afraid of *Extreams*, and ſolicitous for nothing more than to maintain and promote Chriſtian *Love*

and *Charity* among Profeſſors. We ſhall meet with ſeveral Inſtances of this, in the progreſs of his Story, and therefore wave it here. An aged Miniſter of his Acquaintance, being aſked upon his Death-bed, *What his Thoughts were of his Nonconformity*; replied, he was well ſatisfied in it, and *ſhould not have conformed ſo far as he did* (viz. to join in the Liturgy) *if it had not been for Mr.* Henry. Thus was his *Moderation known unto all Men.*

But to proceed in his Story. At *Michaelmas* 1662, he left *Worthenbury*, and came with his Family to *Broad-Oak*. Being caſt by divine Providence into this new Place and State of Life, his Care and Prayer was, that he might have *Grace and Wiſdom to manage it to the Glory of God, which*, ſaith he, *is my chief End.* Within three Weeks after his coming hither, his ſecond Son was born, which we mention, for the Sake of his Remark upon it; *We have no Reaſon to call him* Benoni, *I wiſh we had none to call him* Ichabod. And on the Day of his Family-Thankſgiving for that Mercy, he writes, *We have Reaſon to rejoice with Trembling, for it goes ill with the Church and People of God; and Reaſon to fear worſe, becauſe of our Sins, and our Enemies Wrath.* At the latter end of this Year he hath in his Diary this Note. 'It is obſerved of many, who have 'conformed of late, and fallen from what they for-'merly profeſſed, that ſince their ſo doing, from 'unblameable, orderly, pious Men, they are be-'come exceeding *diſſolute* and *profane*;' and inſtan-

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ceth in ſome: 'What need have we every Day to 'pray, *Lord, lead us not into Temptation!*'

For ſeveral Years after he ſettled at *Broad Oak*, he and his Family went conſtantly on Lord's-days to the publick Worſhip at *Whitewell-Chapel* (which was near) if there was any Supply there; and if none, then to *Tylſtock* (where Mr. *Zachary Thomas* continued for about half a Year) and that Place was a little Sanctuary: When that Spring failed, he uſually went to *Whitchurch*. He did not preach for a great while, unleſs *occaſionally*, when he viſited Friends, or to his own Family on Lord's-days, when the Weather hindred them from going abroad. He comforted himſelf, that ſometimes, in going to publick-Worſhip, he had *opportunity of inſtructing and exhorting thoſe that were in Company with him by the Way*, according as he ſaw they had need; in this his *Lips fed many*, and his *Tongue was as choice Silver*. He acted according to that Rule which he often laid down to himſelf and others, That *when we cannot do what we would, we muſt do what we can, and the Lord will accept us in it*. He made the beſt of the Sermons he heard in Publick; *It is a Mercy*, ſaith he, *we have Bread, tho' it be not, as it hath been, of the fineſt of the Wheat*. Thoſe are froward Children who throw away the Meat they have, if it be wholeſome, becauſe they have not what they would have. When he met with Preaching that was weak, his Note is, *That's a poor Sermon indeed, out of which no good Leſſon may be learned*. He had often occaſion

to remember that Verſe of Mr. *Herbert*:

The worſt ſpeaks ſomething good; if all want Senſe,
God takes the Text, and preacheth Patience.

Nay, and once he ſaith, he could not avoid thinking of *Eli*'s Sons, who *made the Sacrifices of the Lord to be abhorred*: Yet he went to bear his Teſtimony to publick Ordinances; *For ſtill*, ſaith he, *the Lord loveth the Gates of* Zion, *more than all the Dwellings of* Jacob; *and ſo do I.* Such then were his Sentiments of things, expecting that God would yet open a Door of return to former publick *Liberty*, which he much deſired and prayed for. In hopes of that, he was backward to fall into the ſtated Exerciſe of his Miniſtry otherwiſe, (as the ſober Nonconformiſts in thoſe Parts generally were:) but it was his Grief and Burthen, that he had not an Opportunity of doing more for God. He had ſcarce one Talent of *Opportunity*; but that one he was very diligent and faithful to improve. When he viſited his Friends, how did he lay himſelf out to do them good! Being aſked once (where he made a Viſit) to expound and pray, which his Friends returned him Thanks for; he thus writes upon it, *They cannot thank me ſo much for my Pains, but I thank them more, and my Lord God eſpecially, for the Opportunity.* Read his Conflict with himſelf at this Time: *I own my ſelf a Miniſter of Chriſt, yet do nothing as a Miniſter; What will excuſe me? Is it enough for me to ſay, Behold, I ſtand*

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in the Market-place, and no Man hath hired me? And he comforts himſelf with this Appeal; *Lord, thou knoweſt what Will I have to thy Work, publick or private, if I had a Call and Opportunity; and ſhall this willing Mind be accepted?* Surely this is a melancholly Conſideration, and lays a great deal of *Blame* ſomewhere, that ſuch a Man as Mr. *Henry*, ſo well qualified with Gifts and Graces for miniſterial Work, and in the prime of his Time for Uſefulneſs, ſhould be ſo induſtriouſly thruſt out of the Vineyard, as a uſeleſs and unprofitable Servant. This is *for a Lamentation*; eſpecially ſince it was not his Caſe alone, but the Lot of ſo many Hundreds of the ſame *Character*.

In theſe Circumſtances of Silence and Reſtraint, he took Comfort himſelf, and adminiſtred Comfort to others, from that Scripture *Iſa.* xvi. 4, *Let mine out-caſts dwell with thee*, Moab. God's People may be an Out caſt-People, caſt out of Men's Love, their Synagogues, their Country; but God will own his People when Men caſt them out; they are *out-caſts*, but they are *his*, and ſomewhere or other he will provide a *Dwelling* for them. There were many worthy able Miniſters in thoſe Parts turned out, both from *Work* and *Subſiſtence*, that had not ſuch comfortable Support for the Life that now is, as Mr. *Henry* had; for whom he was moſt affectionately concerned, and to whom he ſhewed Kindneſs. There were computed within a few Miles round him, ſo many *Miniſters* turned out to the wide

World, ſtripped of all their Maintenance, and expoſed to continual Hardſhips, as with their *Wives* and *Children* (having moſt of them numerous Families) made up above a Hundred, that lived upon Providence. Yet, tho' oft reduced to Wants and Straits, they were not *forſaken*, but were enabled to rejoice in the Lord, and to joy in the God of their Salvation notwithſtanding: to them the Promiſe was fulfilled, *Pſalm.* xxxvii. 3, *So ſhalt thou dwell in the Land, and verily thou ſhalt be fed.* The World was told long ſince, by the *Conformiſts' Plea*, that the worthy Mr. *Lawrence* (Mr. *Henry*'s intimate Friend) when he was turned out of *Baſcburch*, having (as was ſaid of one of the Martyrs) eleven good Arguments againſt Suffering, viz. a Wife and ten Children, was aſked, how he meant to maintain them all? he chearfully replied, they muſt all live upon the ſixth of *Matthew*, *Take no thought for your Life*, &c. And Mr. *Henry* hath noted concerning him in his Diary, ſome time after he was turned out, that *he bore Witneſs to the Love and Care of our heavenly Father, providing for him and his in his preſent Condition, beyond Expectation.*

One Obſervation Mr. *Henry* made not long before he died, when he *had been young, and then was old*, that tho' many of the ejected Miniſters were brought very low, had many Children, were greatly harraſſed by Perſecution, and their Friends generally poor and unable to ſupport them; yet in all his Acquaintance he never knew, nor could remember

to

to have heard of, any Nonconformiſt-Miniſter in Priſon for Debt.

In *October* 1663, Mr. *Steele* and Mr. *Henry*, and ſome other of their Friends, were taken up and brought Priſoners to *Hanmer*, under pretence of ſome Plot, ſaid to be on foot againſt the Government; there they were kept under Confinement ſome Days; on which he writes; *It is ſweet being in any Condition with a clear Conſcience. The Sting of Death is Sin, and ſo of Impriſonment alſo. 'Tis the firſt Time I was ever a Priſoner; but perhaps may not be the laſt. We felt no Hardſhip; but we know not what we may.* They were, after ſome Days, examined by the Deputy-Lieutenants, charged with they knew not what, and ſo diſmiſſed, finding verbal Security to be forth-coming upon twenty four Hours Notice. Mr. *Henry* returned to his Tabernacle with Thankſgivings to God, and a hearty Prayer for his Enemies, that God would *forgive* them.

In the beginning of the Year 1665, when the Act for a *Royal Aid* came out, the Commiſſioners for *Flintſhire* were pleaſed to nominate Mr. *Henry* Sub-collector of the ſaid Tax for the Townſhip of *Iſcoyd*, and Mr. *Steele* for the Townſhip of *Hanmer*. They intended thereby to put an Affront and Diſparagement upon their Miniſtry, and to ſhew that they looked upon them but as Laymen. His Note upon it is, *It is not a Sin which they put us upon, but it is a Croſs; and a Croſs in our Way; and therefore to be taken up and born with Patience. When I had better*

Work to do, I was wanting in my Duty about it; and now this is put upon me, the Lord is righteous. He procured the gathering of it by others, only took account of it, and ſaw it duly done; and deſerved, (as he ſaith, he hoped he ſhould) that Inſcription mentioned in *Suetonius*, *To the Memory of an honeſt Publican.*

In *September* 1665, he was again by warrant from the Deputy-Lieutenants carried Priſoner to *Hanmer*, as was alſo Mr. *Steele* and others. He was examined about *private Meetings:* ſome ſuch (but private indeed) he owned he had been preſent at of late in *Shropſhire*, but the Occaſion was extraordinary; the Plague was at that Time raging in *London*, and he, and ſeveral of his Friends having near Relations there, thought it Time to ſeek the Lord for them, and this was imputed to him as his *Crime*. He was likewiſe charged with adminiſtring the Lord's-Supper, which he denied; having never adminiſtred it ſince he was diſabled by the Act of *Uniformity*. After ſome Days Confinement, ſeeing they could prove nothing upon him, he was diſcharged upon Recognizance of twenty Pounds, with two Sureties to be forth-coming upon Notice, and to live *Peaceably*. But, ſaith he, our Reſtraint was not *Strict*, for we had liberty of *Prayer*, and *Converſe* together, to our mutual *Edification*: thus, *out of the Eater came forth Meat, and out of the ſtrong, Sweetneſs*, and we found *Honey in the Carcaſs of the Lion*. It was but a little before this, that Mr. *Steele* ſetting out for *London*,

don, was by a Warrant from the Juſtices, under Colour of the report of a Plot, ſtopped and ſearched, and finding nothing to accuſe him of, they ſeized his *Almanack*, in which he kept his Diary for that Year; and it not being written very legibly they made what malicious readings and comments upon it they pleaſed, to his great Wrong and Reproach; tho' to all ſober and ſenſible People, it diſcovered him to be a Man, that kept a ſtrict Watch over his own heart, and was a great Husband of his Time; and many ſaid they got good by it, and ſhould love him the better for it. This Event made Mr. *Henry* ſomewhat more cautious and ſparing in the Records of his Diary, when he ſaw how *evil Men dig up Miſchief*.

At *Lady-day* 1666, The *Five-mile-Act* commenced; by which all Nonconformiſt Miniſters, were forbidden upon pain of Six-Months-impriſonment, to come, or be, within five Miles of any Corporation, or place, where they had been Miniſters, unleſs they would take an Oath; of which Mr. *Baxter* ſaith, 'twas credibly reported, that the Earl of *Southampton* then Lord High Treaſurer of *England* ſaid, *no honeſt Man could take it*. Mr. *Baxter* in his Life, hath ſet down at large, his Reaſons againſt taking this *Oxford Oath*, as it was called, *part* 2. *p.* 396. *&c. part* 3. *p.* 4. *&c.* Mr. *Henry* ſet his down in ſhort. 'Twas an Oath, not *at any time, to endeavour any Alteration of the Government in the Church or State.* He had already taken an *Oath of Allegiance* to

the *King*, and he looked upon this to amount to an *Oath of Allegiance* to the *Biſhops*, which he was not free to take. Thus he writes *March* 22, 1665, 6.

'This Day methought it was made more clear 'to me than ever, by the Hand of my God upon 'me, and I note it down, that I may remember it, '(1) That the Government of the Church of 'Chriſt, ought to be managed, by the *Miniſters of 'Chriſt*. It appears, *Heb.* xiii. 7. that they are to '*rule us* who *ſpeak to us the Word of God.* (2) That 'under Prelacy, Miniſters have not the Manage-'ment of Church-Government, not in the leaſt; 'being only the Publiſhers of the Prelates Decrees, 'as in Excommunication, and Abſolution, which 'Decrees ſometimes are given forth by *Lay-Chan-'cellors*. (3) That therefore Prelacy is an *Uſurpa-'tion* in the Church of God upon the Crown and 'Dignity of Jeſus Chriſt, and upon the *Goſpel-Rights* 'of his Servants the Miniſters. And therefore (4) 'I ought not to ſubſcribe to it, nor to ſwear not to '*endeavour* in all *lawful* ways the Alteration of it, '*viz.* by *Praying*, and *Perſuading*, where there is 'opportunity. But (5) that I may ſafely venture to 'ſuffer in the refuſal of ſuch an Oath, committing 'my Soul, Life, Eſtate, Liberty, all, to him who 'judgeth righteouſly.'

On *March* 25, the Day when that Act took place, he thus writes. 'A ſad Day among poor 'Miniſters up and down this Nation; who by this

'Act

Act of Reſtraint are forced to remove from a-
mong their Friends, Acquaintance, and Relati-
ons, and ſojourn among Strangers, as it were in
Meſech, and in the Tents of *Kedar*. But there is
a God who tells their wanderings, and will put
their Tears, and the Tears of their Wives, and
Children into his Bottle: are they not in his
Book? The Lord be a little Sanctuary to them,
and a place of Refuge from the Storm, and
Tempeſt, and pity thoſe Places, from which they
are ejected, and come and dwell where they *may*
not.'

He wiſhed their Removes might not be figurative of Evil to theſe Nations, as *Ezekiel*'s were, *Ezek.* xii. 1, 2, 3. This ſevere Diſpenſation forced Mr. *Steele*, and his Family from *Hanmer*, and ſo he loſt the Comfort of his Neighbourhood; but withal it drove Mr. *Lawrence* from *Baſchurch* to *Whitchurch* Pariſh, where he continued till he was driven thence too.

Mr. *Henry*'s houſe at *Broad-Oak* was but four reputed Miles from the utmoſt Limits of *Worthenbury* Pariſh: but he got it meaſured, and accounting 1760 Yards to a Mile (according to the Statute 35 *Eliz.* cap. 6.) it was found to be juſt *five Miles and three-ſcore* Yards, which one would think might have been his Security. But there were thoſe near him who were ready to ſtretch ſuch Laws to the utmoſt rigor, under Pretence of conſtruing them in Favour of the King; and therefore would have it to

he underſtood of *reputed* Miles. This obliged him for ſometime to leave his Family, and ſojourn among his Friends, to whom he endeavoured, where-ever he came, to impart ſome ſpiritual Gift. At laſt he ventured home, preſuming among other things, that the *Warrant* by which he was made *Collector* of the *Royal Aid*, while that continued, would ſecure him, according to a *Proviſo* in the laſt Clauſe of the Act: when the Gentlemen perceived this, they diſcharged him from that Office, before he had ſerved out the Time.

He was much affected with it, that the burning of *London* happened ſo ſoon after the Nonconformiſts were baniſhed out of it. He thought it was in Mercy to them, that they were removed before that deſolating Judgment came; but that it ſpoke aloud to our Governors, *Let my People go that they may ſerve me, and if ye will not, behold thus and thus I will do unto you.* This was the Lord's voice crying in the City.

In the Beginning of the Year 1667, he removed with his Family to *Whitchurch*, and dwelt there above a Year; except that for one quarter of a Year, about harveſt, he returned to *Broad Oak*. His Remove to *Whitchurch* was partly to quiet his Adverſaries, who were ready to quarrel with him upon the five-Mile-Act, and partly for the benefit of the School there for his Children.

There, in *April* following, he buried his eldeſt Son, not quite ſix Years old, a child of extraordinary forward-

wardneſs in learning, and of a very towardly diſpoſition. This was a great Affliction to the tender Parents: Mr. *Henry* writes upon it in the Reflection, *Quicquid amas cupias non placuiſſe nimis.*

Many Years after he ſaid, he thought he did apply to himſelf at that Time, but *too ſenſibly*, that Scripture, *Lam.* iii. 1. *I am the Man that hath ſeen Affliction.* And he would ſay to his Friends upon ſuch occaſions, 'Loſers think they may have *leave to* 'ſpeak; but they muſt take care what they ſay, leſt 'ſpeaking amiſs to God's diſhonour, they make work 'for Repentance and ſhed tears that muſt be wept 'over again.' He obſerved concerning this Child, that he had always been very patient under rebukes, *The remembrance of which*, ſaith he, *teacheth me now, how to carry it under the rebukes of my heavenly Father.* His Prayer under this Providence was, *ſhew me, Lord, ſhew me, wherefore thou contendeſt with me: Have I over-boaſted, over-loved, over-prized?* A Lord's-day intervening between the Death and burial of the Child, *I attended*, ſaith he, *on publick Ordinances, tho' ſad in Spirit, as* Job, *who after all the evil Tidings that were brought him, whereof Death of Children was the laſt and heavieſt, yet fell down and worſhipped.* And he would often ſay upon ſuch occaſions, that *weeping muſt not hinder ſowing.* Upon the Interment of the Child, he writes, *My dear Child, now mine no longer, was laid in the cold Earth; not loſt, but ſown to be raiſed again a glorious Body; and I ſhall go to him, but he ſhall not return to me.* A few

Days

Days after, his dear Friend Mr. *Dawrence* (then living in *Whitchurch* Parish) buried a *Daughter*, that was grown up, very hopeful, and gave good Evidence of a work of Grace wrought upon her Soul; *how willing*, saith he, *may Parents be to part with such when the Lord calls; they are not* amiſſi *but* præmiſſi, *not loſt but gone before.* And he hath this further Remark. *The Lord hath made his poor Servants, that have been often Companions in his Work, now Companions in Tribulation, the very ſame Tribulation; me for my Sin, him for his Triad.*

While he lived at *Whitchurch*, he attended conſtantly upon the publick Miniſtry, and there (as ever) he was careful to come to the beginning of the *Service*, which he attended upon with Reverence and Devotion; ſtanding all the time, even while the Chapters were read. In the Evening of the Lord's-day, he ſpent ſome time in inſtructing his Family, to which a few of his Friends and Neighbours in the Town would ſometimes come in; and it was a little gleam of Opportunity, but very ſhort; for, as he notes, *He was offended at it, who ſhould rather have rejoiced; if by any means the Work might be carried on in his People's Souls.*

He obſerves in his Diary this Year, how zealous People had generally been for the Obſervation of *Lent*, a while ago, and how cold they are towards it now. The ſame he notes of *Proceſſions* in *Aſcenſion Week*; *for*, ſaith he, *what hath no good Foundation,*

on, will not hold up long; but in that which is Duty, and of God, it is good to be zealously affected always.

In this Year, I think, was the first time that he administered the Lord's Supper (very privately to be sure) after he was silenced by the Act of Uniformity; and he did not do it without mature Deliberation. A fear of *Separation* kept him from it so long. What induced him to it at last, I find thus under his own Hand: *I am a Minister of Christ, and as such I am obliged, by Virtue of my Office, by all means to endeavour the good of Souls. Now here's a Company of serious Christians, whose Lot is cast to live in a Parish, where there is one set over them, who preacheth the Truth; and they come to hear him, and join with him in other parts of Worship; only as to the Lord's Supper, they scruple the lawfulness of the Gesture of Kneeling; and he tells them, his hands are tied, and he cannot administer it unto them any other way; wherefore they come to me, and tell me, they earnestly long for that Ordinance; and there is a competent number of them, and opportunity to partake; and how dare I deny this Request of theirs, without betraying my ministerial Trust, and incurring the Guilt of a grievous Omission.*

In *February* 1667 8. Mr. *Lawrence* and he were invited by some of their Friends to *Betley* in *Staffordshire*, and (there being some little publick Connivance at that time) with the Consent of all concerned, they adventured to preach in the Church, one in the Morning, and the other in the Afternoon of the Lord's day, very peaceably and profitably. This

was

was ſoon reported in the *Houſe of Commons* by a Member of Parliament, with theſe Additions, that they tore the Common-Prayer-Book, trampled the Surplice under their Feet, pulled the Miniſter of the Place out of the Pulpit, *&c.* Reports which there was not the leaſt Colour for. But that Story, with ſome others, equally falſe, produced an Addreſs of the Houſe to the King, to iſſue out a Proclamation, for putting the Laws in Execution, againſt Papiſts and Nonconformiſts, which was iſſued out accordingly; tho' the King at the opening of that *Seſſion*, a little before, had declared his deſire, that *ſome Courſe might be taken, to compoſe the Minds of his Proteſtant Subjects, in matters of Religion*; which had raiſed the Expectations of ſome, that there would be ſpeedy enlargment; but Mr. *Henry* noted upon it, *We cannot expect too little from Man, nor too much from God.*

And here it may be very pertinent to obſerve, how induſtrious Mr. *Henry* was at this time, when he and his Friends ſuffered ſuch hard things from the Government, to preſerve and promote a *good Affection* to it notwithſtanding. It was commonly charged at that time upon the Nonconformiſts in general, eſpecially from the *Pulpits*, that they were all a *factious turbulent* People, and, as was ſaid of old, *Ezra* iv. 15. *hurtful to Kings and Provinces*; that their Meetings were for ſowing *Sedition* and *Diſcontents*, and the like. There is ſome reaſon to think, that one thing intended by the *Hardſhips* put upon

upon them was, to *drive* them to this; there is a way of *making a wise Man mad*. But how peaceably they carried themselves, was manifest to God, and in the Consciences of many. For an Instance of it, it will not be amiss to give some Account of a Sermon which Mr. *Henry* preached in some very private Meetings, such as were called *seditious Conventicles*, in the Year 1669, when it was a day of treading down, and perplexity; it was on that Text, *Psalm* xxxv. 20. *Against them that are quiet in the Land*; Whence (not to curry favour with Rulers, for whatever the Sermon was, the very preaching of it, had it been known, must have been severely punished, but purely *out of Conscience towards God*) he taught his Friends this Doctrine, *That it is the Character of the People of God, that they are a quiet People in the Land.* 'This *Quietness* he described 'to be an *orderly, peaceable Subjection* to Governors 'and Government in the Lord. We must maintain 'a reverent *Esteem* of them, and of their Authority, 'in opposition to *despising Dominions*; we must be 'Meek under severe Commands, and burthensome 'Impositions, not murmuring and complaining, as 'the *Israelites* against *Moses* and *Aaron*; but take 'them up as our Cross in our way, and bear them, 'as we do *foul Weather*. We must not *speak evil 'of Dignities*, nor *revile the Gods*. *Paul* checked 'himself for this, I did not consider it, if I had, I 'would not have said so. We must not *traduce* 'their Government as *Absalom* did *David's*. Great

'care

care is to be taken, how we ſpeak of the *faults* of any, eſpecially of Rulers. The People of God make his *Word* their *Rule*, and by that they are taught, (1.) that Magiſtracy is *God's Ordinance*, and Magiſtrates *God's Miniſters*; that by him *Kings Reign*, and the Powers that be, are *ordained of him*. (2.) That they as well as others, are to have their *Dues*, Honour, Fear, and Tribute. (3.) That their lawful Commands are to be *obeyed*, and that readily and chearfully. That the *Penalties* inflicted for not obeying unlawful Commands, are patiently to be *undergone*. This is the Rule, and as many as walk according to this Rule, *Peace ſhall be upon them*, and there can be no danger of their *Unpeaceableneſs*. They are taught to pray for Kings and all in Authority, and God forbid we ſhould do otherwiſe; yea, tho' they perſecute. Peaceable *Prayers* beſpeak a peaceable *People*. If ſome profeſſing Religion have been *unquiet*, their unquietneſs hath given the lie to their Profeſſion. Quietneſs is our *Badge*, 'twill be our ſtrength, our *Rejoicing* in the day of Evil; it is pleaſing to God, it may work upon *others*. The means he preſcribed for the keeping us *quiet*, were to get our Hearts filled with the Knowledge and Belief of theſe two things, 1. That the Kingdom of Chriſt *is not of this World*: many have thought otherwiſe, and it hath made them *unquiet*. 2. That the *wrath of Man worketh not the Righteouſneſs of God*, he needs not our Sin to bring to paſs

his

'his own Counſel. We muſt mortify Unquietneſs 'in the *Cauſes* of it. We muſt always remember the 'Oath of God; the Oath of *Allegiance* is an Oath 'of *Quietneſs*: and we muſt beware of the Compa-'ny and Converſe of thoſe that are *unquiet*: tho' 'deceitful Matters be deviſed, yet we muſt be 'quiet ſtill; nay, be ſo much the more quiet.' I have been thus large in gathering theſe hints out of that Sermon, (which he took all occaſions, in other Sermons to inculcate, as all his Brethren likewiſe did) that, if poſſible, it may be a *Conviction* to the preſent *Generation*; or however, may be a Witneſs in time to come, that the Nonconformiſt-Miniſters, were not Enemies to *Cæſar*, nor troublers of the Land; nor their Meetings any way tending to the Diſturbance of the publick Peace, but purely deſigned to help to repair the *Decays* of Chriſtian Piety. All that knew Mr. *Henry*, knew very well that his Practiſe all his Days, was conſonant to theſe his ſettled Principles.

In *May* 1668, he returned with his Family from *Whitchurch* to *Broad Oak*, which, thro' the good Hand of his God upon him, continued his ſettled Home, without any Remove from it, till he was removed to his long Home above twenty eight Years after. The Edge of the five Mile-Act began now a little to abate, at leaſt in that Country; and he was deſirous to be more uſeful to the Neighbours, among whom God had given him an Eſtate, than he could be at a Diſtance from them; by relieving the Poor, em-

employing the Labourers, eſpecially by inſtructing the Ignorant, and helping as many as he could to Heaven. He made that Scripture his ſtanding Rule, and wrote it in the Beginning of his Book of *Accounts*, *Prov.* iii. 9, 10, *Honour the Lord with thy Subſtance*, &c. And having ſet apart a Day of ſecret Prayer and Humiliation, to beg of God a wiſe and an underſtanding Heart, and to *drop a Tear*, as he expreſſeth it, *over the Sins of his Predeceſſors in that Eſtate*; he laid out himſelf very much in doing good. He was very ſerviceable upon all Accounts in the Neighbourhood, and tho' it took up a great deal of his Time, and hindred him from his beloved Studies, yet it might be ſaid of him (as Biſhop *Burnet* ſaith of Arch-Biſhop *Tillotſon*, in his Sermon at his Funeral) that he *choſe rather to live to the good of others than to himſelf; and thought, that to do an Act of Charity, or even of Tenderneſs and Kindneſs, was of more value both in itſelf, and in the Sight of God, than to purſue the pompous Parts of Learning, how much ſoever his own Genius might lead him to it.*

He was very uſeful in the common Concerns of the Townſhip and Country, in which he was a very *prudent Counſellor*. It was indeed a *narrow Sphere* of Activity, but (ſuch as it was) *to him*, as to *Job*, *Men gave ear and waited, and kept ſilence at his Counſel, after his Words they ſpake not again*; and many of the Neighbours, who reſpected him not as a *Miniſter*, loved and honoured him as a knowing, prudent and humble Neighbour. In the Concerns of

private

private Families he was very far from buſying himſelf, and further from ſeeking himſelf; but he was very much *buſied*, adviſing many about their Affairs, and the Diſpoſal of themſelves and their Children, arbitrating and compoſing Differences among Relations and Neighbours, in which he had an excellent Faculty, and often good Succeſs; inheriting the Bleſſing entailed upon the *Peace-makers*. References have ſometimes been made to him by Rule of Court, at the Aſſizes, with Conſent of Parties. He was very affable, and eaſy of Acceſs, and admirably patient in hearing every one's Complaint, which he would anſwer with ſo much Prudence and Mildneſs, and give ſuch *apt Advice*, that many a Time to conſult with Him, was to *aſk Counſel at Abel*, and ſo to end the Matter. He obſerved, that in almoſt all Quarrels, there was *a Fault on both Sides*; and that generally they were moſt in Fault, who were moſt forward and clamorous in their Complaints. One making her moan to him of a bad Huſband, that in this, and the other Inſtance was unkind; and Sir, ſaith ſhe, after a long Complaint, which he patiently heard, what would you have me to do now? *Why truly*, ſaith he, *I would have you to go Home, and be a better Wife to him, and then you will find that he will be a better Husband to you.* Labouring to perſuade one to forgive an Injury that was done him, he urged this, *Are you not a Chriſtian?* and followed that Argument ſo cloſe, that at laſt he prevailed.

He

He was very industrious, and often successful in perſuading People, to *recede from their Right, for Peace-ſake*; and he would for that Purpoſe tell them *Luther's* Story of the two Goats, that met upon a narrow Bridge over a deep Water; they could not go back, and durſt not fight; after a ſhort Parley, one of them lay down, and let the other go over him, and no harm was done. He would likewiſe relate a remarkable Story, worthy to be here inſerted, concerning a good Friend of his, Mr. *Thomas Yate* of *Whitchurch*, who in his Youth was greatly wronged by an unjuſt Uncle of his Portion, which was two hundred Pounds: when he grew up, his Uncle ſhuffled with him, and would give him but forty Pounds; and he had no Way of recovering his Right but by Law; but before he would engage in that, he was willing to adviſe with his Miniſter, the famous Dr. *Twiſs* of *Newberry*: the Counſel he gave him (all Things conſidered) was, for Peace-ſake, and for the preventing of Sin, Snares, and Trouble to take the forty Pounds rather than contend; and *Thomas*, (ſaith the Doctor) *if thou doſt ſo, aſſure thy ſelf, that God will make it up to thee and thine, ſome other way; and they that defraud thee will be the loſers by it at laſt.* He did ſo; and it pleaſed God ſo to b'eſs that little which he began the World with, that when he died in a good old Age, he left his Son poſſeſſed of ſome Hundreds a Year, and he that wronged him fell into decay.

Many

Many very pious worthy Families in the Country would ſay of Mr. *Henry*, that they had no Friend like minded, who did naturally care for their State, and ſo affectionately ſympathize with them, and in whom their Hearts could *ſafely truſt*. He was very charitable to the Poor, and was full of Alms-deeds, *which he did* (as is ſaid of *Tabitha*, *Acts* ix. 36,) not which he ſaid he would do, or which he put others on to do: diſperſing abroad and giving to the Poor, ſeeking and rejoicing in Opportunities of that kind. When he gave an Alms for the Body, he uſually gave with it a *ſpiritual Alms*, ſome good Word of Counſel, Reproof, Inſtruction or Comfort, as there was Occaſion; and in accommodating theſe to the Perſons he ſpoke to, he had a very great Dexterity.

He was very forward to *lend* Money freely, to any of his poor Neighbours that had Occaſion, and would ſometimes ſay, that in many Caſes there was more Charity in *lending* than in *giving*, becauſe it obliged the Borrower both to *Honeſty* and *Induſtry*. When one of his Neighbours, to whom he had lent three Pounds, failed, and the Money was loſt, he writes thus upon it, *notwithſtanding this, yet ſtill I judge it my Duty to lend, nothing deſpairing*, ſo Dr. *Hammond* reads *Luke* vi. 35. Tho' what is lent in Charity be not *repaid*, yet it is not *loſt*. When thoſe who had borrowed Money of him paid him again, he uſually gave them back ſome part, to encourage Honeſty. He judged it lawful to take moderate Intereſt for Money where the Borrower was in a

way

way of gaining by it: But he would adviſe his Friends rather to diſpoſe of their Money other ways, if they could.

It muſt not be forgotten, how punctual and exact he was in all his Accounts with Tenants and Workmen, &c. being always careful to keep ſuch things *in black and white* (as he uſed to ſay) which is the ſureſt way to prevent Miſtakes, and a Man's wronging either himſelf or his Neighbour. Such was his *Prudence*, *Patience* and *Peaceableneſs*, that of all the time he was at *Broad-Oak*, he never ſued any, nor ever was ſued, but was inſtrumental to prevent many a vexatious Law-Suit among his Neighbours. He uſed to ſay, *There are four Rules to be duly obſerved in going to Law*; (1.) *We muſt not go to Law for* Trifles; *as he did who ſaid, he would rather ſpend a Hundred Pounds in Law than loſe a Penny-worth of his Right.* (2.) *We muſt not be* raſh *and* haſty *in it, but try all other means poſſible to compoſe Differences*; *wherein he that yields moſt, as* Abraham *did to* Lot, *is the better Man, and there is nothing loſt by it in the end.* (3.) *We muſt ſee that it be without* Malice *or deſire of* Revenge. *If the undoing our Brother be the end of our going to Law, as it is with many, 'tis certainly evil, and it ſpeeds accordingly.* (4.) *It muſt be with a Diſpoſition to* Peace, *whenever it may be had, and an Ear open to all Overtures of that kind.*

Four Rules he ſometimes gave to be obſerved in our Converſe with Men: *Have Communion with few*; *Be*

Be familiar with one; Deal juſtly with all; Speak evil of none.

He was noted for extraordinary Neatneſs about his Houſe and Ground, which he would often ſay, he could not endure to ſee like the *Field of the Slothful, and the Vineyard of the Man void of Underſtanding.* And it was ſtrange, how eaſily one, that had been utterly a Stranger to ſuch Things, acquainted himſelf with, and accommodated himſelf to, the Affairs of the Country; making it the Diverſion of his vacant Hours, to over-ſee his Gardens and Fields. His Care of this Kind was an Act of Charity to poor Labourers whom he employed, a good Example to his Neighbours, and for the Comfort of his Family. His Converſe likewiſe with theſe Things was excellently improved for *ſpiritual* Purpoſes, by *occaſional Meditations*; Hints of which there are often in his Diary, as thoſe that converſed with him had many in Diſcourſe. He uſed to ſay, that many Scripture-*Parables* and *Similitudes* are taken from the common Actions of this Life, that when our Hands are employed about them, our Hearts may the more eaſily paſs thro' them to divine and heavenly Things. I have heard him often blame thoſe, whoſe irregular Zeal in the Profeſſion of Religion, makes them *neglect* their *worldly Buſineſs*, and let the Houſe *drop thro'*; the *Affairs* of which, the good Man will *order with Diſcretion*. He would tell ſometimes how a pious Woman was convinced of this her Fault, by means of an intelligent godly Neighbour; who, coming into the

Houſe, and finding the Woman, far in the Day, in her Cloſet, and the Houſe ſadly neglected, *What*, ſaith he, *is there no Fear of God in this Houſe?* which much ſtartled and affected the good Woman that over-heard him. He would often ſay, *Every thing is beautiful in its Seaſon*, and that it is the Wiſdom of the prudent, *ſo to order the Duties of their general Callings as Chriſtians, and thoſe of their particular Callings in the World, as that they may not claſh or interfere.* I have heard it obſerved from *Eccl.* vii. 16, *That there may be over-doing in well-doing.*

I cannot omit one little Paſſage in his Diary, becauſe it may be inſtructive: When he was deſired to be bound for one that had, upon a particular Occaſion, been bound for him, he writes, Solomon *ſaith, He that hateth Suretiſhip is ſure*; but he ſaith alſo, *he that hath Friends muſt ſhew himſelf friendly.* But he always cautioned thoſe that became Sureties, not to be bound for more than they knew themſelves *able* to pay, and would be *willing* to pay, if the Principal failed.

His Houſe at *Broad-Oak* was by the Road-ſide, which tho' it had its Inconveniences, yet, he would ſay, pleaſed him well; becauſe it gave his Friends an Opportunity of calling on him the oftner, and gave *him* an Opportunity of being kind to Strangers, and ſuch as were any way diſtreſſed upon the Road, to whom he was upon all Occaſions chearfully ready. He fully anſwered the Apoſtle's Character of a Biſhop, that he muſt be *of good Behaviour, decent, affable,*

ble, obliging, and *given to Hoſpitality,* 1 *Tim.* iii. 2. If he met with any Poor near his Houſe, and gave them Alms in Money, yet he would bid them go to his Door beſides for Relief there. He was very tender and compaſſionate towards poor Strangers and Travellers, tho' his Charity and Candor were often impoſed upon by Cheats and Pretenders, whom he was not apt to be ſuſpicious of; but would ſay in the moſt favourable Senſe, *Thou knoweſt not the Heart of a Stranger.* If any aſked his Charity, whoſe Repreſentation of their Caſe he did not like, or who he thought did amiſs to take that Courſe, he would firſt give them an Alms, and then mildly reprove them; labouring to convince them that they were out of the way of Duty, that they could not expect God ſhould bleſs them in it; and would not chide, but reaſon with them. He would ſay, if he ſhould *tell them* of their Faults, and not give them *an Alms,* the Reproof would look only like an Excuſe to deny his Charity, and would be rejected accordingly.

In a Word, his greateſt Care about the Things of this World was, how to do good with what he had, and to *deviſe liberal Things*; deſiring to make no other Acceſſion to his Eſtate, but only that Bleſſing which attends *Beneficence.* He firmly believed (tho' it ſhould ſeem few do) that what is *given to the Poor, is lent to the Lord,* who will pay it again, in Kind or Kindneſs; and that Religion and Piety is the beſt Friend to outward Proſperity, and he found it ſo; for it pleaſed God abundantly to bleſs his Habi-

tation, and to *make a Hedge about him, and about his Houſe, and about all that he had on every Side.* Tho' he did not delight himſelf in the abundance of Wealth; yet which is far better, he delighted himſelf in the *abundance of Peace.* All that he had and did obſervably *proſpered*, ſo that the Country oftentimes took Notice of it, and called his Family, a *Family which the Lord had bleſſed.* His Comforts of this Kind were (as he uſed to pray they might be) *Oil to the Wheels of his Obedience*, and in the Uſe of theſe Things he ſerved the Lord his God with *Joyfulneſs and Gladneſs of Heart*; yet ſtill mindful of, and grieved for, the Afflictions of *Joſeph.* He would ſay ſometimes, when he was in the midſt of the Comforts of this Life, as that good Man, *All this, and Heaven too! ſurely then we ſerve a good Maſter.* Thus did the Lord bleſs him, and make him a Bleſſing; and this abundant Grace, thro' the Thankſgiving of many, redounded to the Glory of God.

Having given this general Account of his Circumſtances at *Broad-Oak*, we ſhall now go on with his Story, eſpecially as to the exerciſe of his Miniſtry there, and thereabouts; for that was his *Buſineſs*, the Thing in which he was, and to which he wholly gave himſelf, taking other Things *by the bye.* After his Settlement at *Broad Oak*, whenever there was Preaching at *Whitewell*-Chappel (as uſually there was two Lord's-days in the Month) he conſtantly attended there with his Family; was uſually with the firſt, and reverently joined in the publick Service;

he

he diligently wrote the Sermons; always ſtaid if the Ordinance of Baptiſm was adminiſtred, but not if there was a Wedding, for he thought that a Solemnity not proper for the Lord's-day. He often dined the Miniſter that preached; after Dinner he ſung a Pſalm, repeated the Morning-Sermon, and prayed; and then attended in like manner in the Afternoon. In the Evening he *preached* to his own Family; and perhaps two or three of his Neighbours would drop in to him. On thoſe Lord's-days when there was no Preaching at the Chappel, he ſpent the whole Day at Home; and many an excellent Sermon he preached, when there were preſent only four beſides his own Family (and perhaps not ſo many) according to the Limitation of the *Conventicle-Act*. In theſe narrow private Circumſtances he preached over the former part of the Aſſembly's Catechiſm, from divers Texts. He alſo preached over *Pſalm* cxvi, beſides many particular occaſional Subjects.

Soon after his Settlement at *Broad-Oak*, he took a young Scholar into his Houſe; partly to teach his Son, and partly to be a Companion to himſelf, to converſe with him, and to receive Help and Inſtruction from him. For many Years, he was ſeldom without one or other ſuch, before their going to the Univerſity, or in the Intervals of their Attendance there. One of the firſt he had with him, in the Year 1668, and after, was Mr. *William Turner*, born in the Neighbourhood; afterwards of *Edmund-Hall* in *Oxford*, and Vicar of *Walburton* in *Suſſex*,

to whom the World is beholden for his elaborate *Hiſtory of all Religions*, and the *Record of Providences*. There was a moſt entire and affectionate Friendſhip between them; and, notwithſtanding the Diſtance of Place, a conſtant and endearing Correſpondence kept up, as long as Mr. *Henry* lived.

He had ſo great a Kindneſs for the Univerſity, and valued ſo much the Advantages of Improvement there, that he adviſed all his Friends, who deſigned their Children for Scholars, to ſend them thither, for many Years after the *Change*, tho' he always counted upon their *Conformity*. But long Experience altered his Mind herein, and he choſe rather to keep *his own Son* at Home, and to give him what Help he could there, in his Education, than venture him into the Snares and Temptations of the *Univerſity*.

Soon after this Settlement at *Broad-Oak*, he contracted an intimate Friendſhip with that learned, pious, and judicious Gentleman, *Rowland Hunt* Eſq; of *Boreatton*, (the Son of Colonel *Hunt* of *Shrewsbury*) and with his excellent Lady, *Prudence*, Daughter of Lord *Paget*. The Acquaintance then begun between Mr. *Henry* and that worthy Family continued to his Death, about thirty Years. One Lord's-day in a Quarter he commonly ſpent with them, beſides other Interviews. It was a conſtant Rejoicing to him to ſee Religion and the Power of Godlineſs uppermoſt, in ſuch a Family, when not many mighty, not many noble are called. Divers of the honourable Relations of that Family contracted a very great

Reſpect for him, particularly Lord *Paget*, Ambaſſador of King *William* at the *Ottoman* Court, and Sir *Henry Aſhurſt* Baronet, whom we ſhall have Occaſion afterwards to mention.

In the Time of Trouble and Diſtreſs, by the *Conventicle-Act*, in 1670, he kept private, and ſtirred little abroad, being loth to offend thoſe that were in Power, and judging it Prudence to gather in his Sails, when the Storm was violent. He then obſerved, as that which he was troubled at, 'That there 'was a great deal of precious Time loſt among 'Profeſſors, when they came together, in diſcour-'ſing of their Adventures to meet, and their Eſcapes, 'which he feared tended more to ſet up Self, than 'to give Glory to God.' Alſo in relating how they got together, and ſuch a one preached, but little enquiring what ſpiritual Benefit and Advantage was reaped by it. He obſerved, we are apt to make the Circumſtances of our religious Services, more the matter of our Diſcourſe, than the Subſtance of them.

We ſhall cloſe this Chapter with two Remarks out of his Diary, in the Year 1671, which will ſhew what manner of Spirit he was of, and what were his Sentiments of Things at that Time. One is this. *All acknowledge that there is at this Day a number of ſober*, peaceable *Men, both Miniſters and others, among* Diſſenters; *but who either ſaith or doth any thing to oblige them? who deſireth or endeavoureth to open the Door to let in ſuch? nay, do they not rather provoke them to run into the ſame Extravagancies with others,*

by making no Difference, but laying Load on them, as if they were as bad as the worſt? It is true, that about this Time the Lord Keeper *Bridgman*, Biſhop *Wilkins*, and the Lord chief Juſtice *Hale*, were making ſome Overtures towards an Accommodation with them; but it is as true, that this did but the more exaſperate their Adverſaries (who were ready to account ſuch moderate Men, the worſt Enemies the Church of *England* had); and the Event was, greater Acts of *Severity*.

Another is this, *If all that hath been ſaid and written, to prove that Prelacy is* Antichriſtian, *and that it is unlawful to join in the* Common-Prayer, *had been effectual to perſuade Biſhops to ſtudy and do the Duty of Church-Rulers, in Preaching and feeding the Flock, according to the Word; and to perſuade People to be ſerious, inward and ſpiritual in the uſe of Forms, it had been much better with the Church of God in* England, *than it now is.* Agreeable to the Spirit of this Remark, was his ſettled Principle, which he took all Occaſions to mention, viz. *In thoſe Things wherein all the People of God are agreed, I will ſpend my Zeal; and wherein they differ, I will endeavour to walk according to the Light that God hath given me, and charitably believe that others do ſo too.*

CHAP.

CHAP. VI.

His Liberty by the Indulgence in 1672, and thence forwards, to the Year 1681.

NOtwithſtanding the ſevere Act againſt Conventicles, in the Year 1670, yet the Nonconformiſts in *London* ventured to ſet up Meetings in 1671, and were connived at; but in the Country there was little Liberty taken, till the King's Declaration of *March* 15, 1671-2 gave Countenance and Encouragement to it. What were the ſecret *Springs* which produced that Declaration, Time diſcovered; however, it was to the poor Diſſenters as Life from the Dead, and gave them ſome *Reviving in their Bondage.* But it was ſo *precarious* a Liberty, that it ſhould never be ſaid, thoſe People were *hard to be pleaſed*, who were *ſo well pleaſed* with that, and thanked God who put ſuch a Thing into the King's Heart. The Tenor of that Declaration was this; *In Conſideration of the Inefficacy of Rigour, tried for divers Years, and to invite Strangers into the Kingdom, ratifying the Eſtabliſh-*

ment of the Church of England, *it ſuſpends penal Laws againſt all Nonconformiſts and Recuſants, promiſeth to licence ſeparate Places for Meetings; limiting Papiſts only to private Houſes.*

On this Mr. *Henry* writes, 'It is a thing diverſly reſented, as Men's Intereſts lead them; the Conformiſts *diſpleaſed*, the Preſbyterians *glad*, the Independents *very glad*, the Papiſts *triumph*. The Danger is, leſt the allowing of ſeparate Places help to over-throw our *Pariſh-Order*, which God hath owned, and to beget Diviſions and Animoſities among us, which no honeſt Heart but would rather ſhould be buried. We are put hereby into a *Triſtemma*, either to turn *Independents* in Practice, or to ſtrike in with the *Conformiſts*, or to ſit down in former Silence and Sufferings (and *Silence* he accounted one of the greateſt *Sufferings*) till the Lord ſhall open a more effectual Door.' That which (he ſaith) he then heartily wiſhed for, was, 'That thoſe who were in Place, would admit the ſober *Nonconformiſts*, to preach ſometimes *occaſionally* in their Pulpits; by which Means he thought Prejudices would in Time wear off on both Sides, and they might mutually ſtrengthen each others Hands againſt the common Enemy the *Papiſts*; who (he foreſaw) would fiſh beſt in troubled Waters.' This he would chuſe, much rather than to keep a ſeparate Meeting: But it could not be had; no, not ſo much as Leave to preach at *Whitewell*-Chappel when it was vacant, as it often was, tho' it were three long Miles from

from the Parish-Church. He found that some People, the more they are *courted*, the more coy they are. However, the Overtures he made to this Purpose, and the slow Steps he took towards setting up a distinct Congregation, yielded him Satisfaction in the Reflection, when he could say, we *would* have been united, and they *would* not.

It was several Weeks after the Declaration came out, that he received a *Licence* to preach, as *Paul* did, in his own House, and elsewhere, *no Man forbidding him.* This was procured for him by some of his Friends at *London*, without his Knowledge, and came to him altogether unexpected. The Use he made of it was, that what he did before to his own Family, and in private, the Doors being shut for Fear, he now did more publickly; opened his Doors, and welcomed his Neighbours, to partake of his *spiritual Things*: only one Sermon in the Evening of the Lord's-day, when there was preaching at *Whitewell* Chappel, where he still continued his Attendance with his Family and Friends, but when there was not, he spent the whole Day, at publick Time, in the proper Services of it, Exposition of the Scriptures read, and Preaching, with Prayer and Praise. This he did *gratis*; receiving nothing for his Labours, either at home or abroad, but the Satisfaction of doing Good to Souls (which was his Meat and Drink) with the Trouble and Charge of entertaining many of his Friends, which he did with much Chearfulness. He would say, he sometimes

thought, that the Bread even multiplied in breaking; and he found, that God abundantly bleſſed his Proviſion, with that Bleſſing, which, as he uſed to ſay, will *make a little go a great way.* He was wont to obſerve, for the Encouragement of ſuch as had Meetings in their own Houſes, (which ſometimes drew upon them Inconveniences) *That the Ark is a Gueſt, that always pays well for its Entertainment.* And he noted, that when Chriſt had borrowed *Peter*'s Boat to preach a Sermon out of it, he preſently repaid him for the Loan, with *a great Draught of Fiſhes.*

He had many thoughts of Heart concerning this Uſe he made of the *Liberty*, not knowing what would be in the End hereof; but after ſerious Conſideration, and many Prayers, he ſaw his Way very plain, and addreſſed himſelf with all Diligence, to improve this *Gale* of *Opportunity.* Some had diſmal Apprehenſions of the Iſſue of it; and that there would be an *after-reckoning*: *but*, ſaith he, *let us mind our Duty, and let God alone to order Events; which is his Work, not ours.*

It was a ſeaſonable Word which he preached at that Time for his own Encouragement, and the Encouragement of his Friends, from *Eccl.* xi. 4, *He that obſerveth the Wind ſhall not ſow, and he that regardeth the Clouds ſhall not reap.* Thoſe that are minded either to do Good, or get Good, muſt not be frighted with *ſeeming* Difficulties and Diſcouragements. Our Work is to ſow and reap; to do Good, and get Good; let us mind that; and let who will mind the Winds

Winds and Clouds. *A Lion in the Way, a Lion in the Streets*; a very unlikely Place (he would ſay) for Lions to be in; and yet that ſerves the Sluggard for an Excuſe.

While this Liberty laſted, he was *in Labours more abundant*; many Lectures he preached abroad in *Shropſhire*, *Cheſhire*, and *Denbighſhire*, laying out himſelf exceedingly for the good of Souls, ſpending, and being ſpent in the Work of the Lord. And of that *Neighbourhood*, and of that *Time* it was ſaid, that *this and that Man was born* again, then and *there*; and many there were that aſked the Way to *Sion*, with their Faces thitherwards, and were (not proſelyted to a Party, but) ſavingly *brought home* to Jeſus Chriſt. I mean this; ſuch as had been vain and worldly, and careleſs, and unmindful of God and another World, became ſober and ſerious, and concerned about their Souls, and a future State. This was the *Converſion of Souls*, aimed at, and laboured after; and thro' Grace not altogether *in vain*. Whatever Lectures were ſet up in the Country round, it was ſtill deſired that Mr. *Henry* would begin them (which was thought no ſmall Encouragement to thoſe who were to carry them on); and very happy he was, both in the Choice and Management of his *Subjects* at ſuch Opportunities, ſeeking to *find out acceptable Words*. Take one Specimen of his *Addreſs*, when he began a Lecture with a Sermon, on *Heb* xii. 15. 'I aſſure you, ſaith he, and God is my Witneſs, 'I am not come to preach, either *Sedition* againſt

'the

'the Peace of the State, or *Schism* against the Peace 'of the Church, by perſuading you to this or that 'Opinion, or Party; but as a *Miniſter* of Chriſt, that 'hath received Mercy from the Lord, to deſire to 'be faithful. My Errand is to exhort you to all 'poſſible Seriouſneſs, in the great Buſineſs of your 'eternal Salvation, according to my Text; which, 'if the Lord will make as profitable to you, as it is 'material, and of weight in it ſelf, neither you nor 'I ſhall have cauſe to repent our being here to-day; '*looking diligently, leſt any of you fail of the Grace of* 'God. If it were the laſt Sermon I were to preach, 'I know not how to take my Aim better to do you 'Good.'

In doing this Work, he often ſaid, that he look-ed upon himſelf, but as an *Aſſiſtant* to the *Pariſh-Miniſters*, in promoting the common Intereſts of Chriſt's Kingdom, and the common Salvation of precious Souls, by the Explication and Application of thoſe great Truths, wherein we are all agreed. He would compare the Caſe to that in *Hezekiah*'s Time, when the *Levites* helped the *Prieſts* to kill the Sacrifice, which was ſomething irregular, but the Exigence of Affairs called for it; the Prieſts being too few, and ſome of them not ſo careful as they ſhould have been, to *ſanctify themſelves* (ſee 2 *Chron.* xxix. 34). Where-ever he preached, he uſually prayed for the Pariſh-Miniſter, and for a Bleſſing upon his *Miniſtry*. He hath often ſaid how well pleaſed he was, when, after he had preached a Lec-

ture

ture at *Oswestry*, he went to visit the Minister of the Place, Mr. *Edwards*, a worthy, good Man; and told him, he had been sowing a handful of Seed among his People; and had this Answer, *That's well, the Lord prosper your Seed and mine too! there is need enough of us both.* And another worthy Conformist that came privately to hear him, but was reprimanded for it by his Superiours, told him afterwards with Tears, that *his Heart was with him.*

His Heart was wonderfully enlarged in his Work at this Time; and God remarkably owned him, setting many Seals to his Ministry, which much confirmed him in what he did. He hath this observable Passage in his Diary, about this Time, which he recorded for his after Benefit, (and the Example of it may be instructive) *Remember, that if Trouble should come hereafter, for what we do now in the use of present Liberty, I neither shrink from it, nor sink under it; for I do therein approve my self to God, and to my own Conscience, in Truth and Uprightness; and the Lord whom I serve, can and will certainly, both bear me out, and bring me off with Comfort in the End. I say, remember, and forget it not, this 24th Day of* March, 1672-3.

It was at the Beginning of this Liberty, that the Society at *Broad-Oak* commenced, made up (besides the Neighbourhood) of some out of *Whitchurch*, and *Whitchurch*-Parish, who had been Mr. *Porter*'s People; some out of *Hanmer*-Parish, who had been Mr. *Steele*'s; and some out of the Parishes of *Wem*, *Prees*

and

and *Ellſmere*; Perſons generally of very moderate and ſober Principles, quiet and peaceable Lives, and hearty well-wiſhers to the King and Government. They were not rigid or *ſchiſmatical* in their Separation, but willing to attend (tho' ſometimes with Difficulty and Hazard) upon thoſe Adminiſtrations which they found moſt lively, edifying, and helpful to them, in the great Buſineſs of working out their Salvation. To this Society he would never call himſelf a *Paſtor*, nor was he willing they ſhould call him ſo; but a *Helper*, and a Miniſter of Chriſt for their Good. He would ſay, *That he looked upon his Family only as his* Charge, *and his Preaching to others was but* accidental; *whom, if they came, he could no more turn away, than he could a poor hungry Man, that came to his Door for an Alms. And being a Miniſter of Jeſus Chriſt, he thought himſelf bound to* preach the Goſpel, *as he had Opportunity.*

Uſually once a Month he adminiſtred the Ordinance of the Lord's Supper. Some of his Opportunities of that kind he ſets a particular Remark upon, as *comfortable Days*, on which he found it good to draw near to God. When about the Year's end there was a general Expectation of the cancelling the Indulgence, he hath this Note upon a *precious Sabbath and Sacrament-day*, as he calls it; 'Perhaps 'this may be the laſt; *Father, thy Will be done*; it 'is good for us to be at ſuch Uncertainties; for now 'we receive our Liberty from our Father, freſh 'every Day, which is beſt and ſweeteſt of all.'

On

On the 3d of *March*, 1676-7, being *Saturday*-night, the Town of *Wem* in *Shropſhire* (about ſix Miles from him) was burnt down; the Church, Market-houſe, and about one Hundred twenty ſix Dwelling-houſes, and one Man, conſumed in little more than an Hour's time, the Wind being exceeding violent. At this Time Mr. *Henry* was very helpful to his Friends there, both for their Support under this ſad Providence, and their Improvement of it. About half a Year before, a threatning Fire had broke out in that Town, but did little hurt; ſome ſerious People there, preſently after, celebrated a *Thankſgiving* for their Deliverance, in which Mr. *Henry* imparted to them a ſpiritual Gift (*Oct.* 3. 1676) from *Zech.* iii. 2, *Is not this a Brand plucked out of the Fire?* In the cloſe of that Sermon, preſſing them from the Conſideration of that remarkable Deliverance, to perſonal Reformation and Amendment of Life; that thoſe who had been Proud, Covetous, Paſſionate, Lyars, Swearers, Drunkards, Sabbath-breakers, would be ſo no more; and urging *Ezra* ix. 13, 14, he added, *If this Providence have not this Effect upon you, you may in Reaſon expect another Fire; for when God judgeth, he will overcome*, and minded them of *Levit.* xxvi. where it is ſo often threatned againſt thoſe who walk contrary to God, that he would *puniſh them yet ſeven times more.* The Remembrance of this could not but be very affecting, when in ſo ſhort a Time after, the whole Town was laid in Ruins. The firſt Time he went

thither

thitherafter that Calamity, a neighbouring Juſtice, having Notice of it, ſent to forbid him to preach, to his own Grief, as well as to the Grief of many others, who came expecting. *But*, ſaith he, in his Diary, *there was a viſible Sermon before us, the Ruins preaching*, that *Sin is an evil thing*, and *God a terrible God*. However, a few Days after, he got an Opportunity of preaching to them a word in Seaſon, from *Hoſ.* vi. 1, *Come, and let us return unto the Lord, for he hath torn* — When the Town was rebuilding, he gave them another very ſuitable Sermon from *Prov.* iii. 33. *The Curſe of the Lord is in the Houſe of the wicked, but he bleſſeth the Habitation of the juſt.* "Though it be riſing again, ſaith he in his Diary, "out of its Aſhes, yet the burning of it ſhould not "be forgotten, eſpecially not the Sin that kindled "it." He oft pray'd for them, that *the Fire might be a refining Fire.*

In the Years 1677, 1678, and 1679, in the Courſe of his Miniſtry at *Braad-Oak*, he preached over the *ten Commandments*, and largely opened from other Texts of Scripture the Duties required, and Sins forbidden, in each Commandment. For, tho' none delighted more in preaching *Chriſt* and *Goſpel-Grace*; yet he knew, that Chriſt came not to deſtroy the Law and the Prophets, but to fulfil them; and that, tho' we are not under Law, as a *Covenant*, yet we are under it as a *Rule*; under *Lawful Chriſt*. He was very large and particular in preſſing *ſecond Table Duties*, as eſſential to Chriſtianity. We

have

'have known thoſe, ſaith he, that have called preaching on ſuch Subjects, *good Moral Preaching*; but 'let them call it as they will, I am ſure it is neceſſary, and as much now as ever.' How earneſtly would he preſs the neceſſity of Righteouſneſs and Honeſty, in the whole Converſation: 'A good 'Chriſtian, he uſed to ſay, will be a good Husband, a good Father, a good Maſter, a good 'Subject, a good Neighbour, and ſo in other Relations.' How often would he urge to this Purpoſe, that it is the *Will* and Command of the great God, the *Character* of all the Citizens of *Sion*, the *Beauty* and Ornament of our Chriſtian Profeſſion; and the ſureſt way to thrive and proſper in the World. *Honeſty is the beſt Policy.* He would ſay, that theſe are things in which the Children of this World are *competent Judges*. They that know not what belongs to Faith and Repentance, and Prayer, yet know what belongs to making of an honeſt Bargain: they are alſo Parties concerned, and oftentimes are themſelves careful in theſe things; and therefore thoſe who profeſs Religion, ſhould walk very circumſpectly, that the Name of God and his Doctrine be not blaſphemed, nor Religion wounded thro' their ſides. Thus he preached; and his conſtant Practice was a Comment upon it. He was more than ordinarily enlarged in urging his Hearers to *ſpeak evil of no Man*, from *Tit.* iii. 2. If we can ſay no good of Perſons, we muſt ſay nothing of them. He gave it as a Rule, *never to ſpeak of any*

one's

one's Faults to others, till we have firſt ſpoken of them to the Offender himſelf. He was himſelf an eminent Example of this Rule. Some that converſed much with him, have ſaid, that they never heard him ſpeak evil of any one; nor could he bear to hear any ſpoken evil of, but often drove away a *backbiting Tongue* with an *angry Countenance.* He was known to be as faithful a *Patron* of Offenders before others, as he was a faithful *Reprover* of them to themſelves.

Whenever he preached of moral Duties, he would always have ſomething of *Chriſt* in his Sermon; either his *Life*, as the great Pattern of the Duty; or his *Love*, as the great Motive to it; or his *Merit*, as making Atonement for the neglect of it.

In the Year 1680, he preached over the Doctrines of *Faith* and *Repentance*, from ſeveral Texts of Scripture. He uſed to ſay, that he had been told concerning the famous Mr. *Dod*, that ſome called him in ſcorn, *Faith and Repentance*, becauſe he inſiſted ſo much upon thoſe two, in his Preaching. *But*, ſaith he, *if this be to be vile, I will be yet more vile*, for Faith and Repentance are all in all in Chriſtianity. Concerning Repentance he hath ſometimes ſaid, *If I were to die in the Pulpit, I would deſire to die preaching Repentance; as if I die out of the Pulpit, I would deſire to die practiſing it.* And he had often this ſaying concerning it; *He that repents every day, for the ſins of every day, will when he comes to die,*

have

have but the ſins of one day to repent of. Even Reckonings make long Friends.

That Year alſo, and the Year 1681, he preached on the Duties of hearing the Word and Prayer; of the former, from the Parable of the Sower; of the latter, from the Lord's Prayer. He looked upon the Lord's Prayer, to be not only a *Directory* or *Pattern* for Prayer, but (according to the advice of the *Aſſembly* of *Divines*) proper to be uſed as a *Form*; and accordingly he uſed it, both in Publick and in his Family. He thought it was an *Error* on the one hand, to lay ſo much ſtreſs upon it, as ſome do, who think no ſolemn Prayer accepted, nor any ſolemn Ordinance or Adminiſtration of Worſhip compleat without it; and ſo repeat it five or ſix times, and perhaps oftner, at one Meeting. He thought it an *Error* on the other hand not to uſe it at all: for it is a *Prayer*, a compendious comprehenſive Prayer, and may be of uſe to us, at leaſt as much as other *Scripture-Prayers*. But he thought it a much greater Error to be *angry at thoſe that do uſe it*, to judge and cenſure them, and for no other reaſon to conceive Prejudices againſt them, and their Miniſtry. 'A great ſtrait, ſaith he, poor Miniſ-'ters are in, when ſome will not hear them, if 'they do not uſe the Lord's Prayer, and others will 'not hear them if they do. What is to be done 'in this caſe? We muſt walk according to the 'Light we have, and approve our ſelves to God, 'either in uſing or not uſing it, and wait for the day

'when

'when God will mend the matter; which I hope 'he will do in his own due time.'

He was in the close of his Exposition of the Lord's-Prayer, when a dark Cloud was brought upon his Assemblies, and he was necessitated to contract his Sails.

CHAP. VII.

The Rebukes he lay under at *Broad-Oak*, betwixt the Years 1680, and 1687.

IN the beginning of the Year 1681, in *April* and *May*, the Country was greatly afflicted and threatened by an extream Drought; there was no Rain for several Weeks; the Grass failed; Corn that was sown languished, much that was intended to be sown could not; the like had not been known for many Years; 'twas generally apprehended that a Dearth would ensue, especially in that Country, which is for the most part dry. And now it was *time to seek the Lord*; and, according to his own appointment, to *ask of him Rain in the Season thereof*: Some serious People, being together at the Funeral of that worthy

worthy Miniſter, Mr. *Malden*, thought and propoſed that there ſhould be ſome time ſet apart for Faſting and Prayer, in a *ſolemn Aſſembly* upon this occaſion. *Thomas Millington* of *Weſton* in *Hodnet*-Pariſh in *Shropſhire*, deſired it might be at his Houſe; and *Tueſday June* 14 was the Day pitched upon. The Connivance of Authority was preſumed upon, becauſe no diſturbance of Meetings was heard of at *London*, or any where elſe. Mr. *Henry*, was deſired to come and give his Aſſiſtance at that Day's work. He asked, upon what terms they ſtood with the neighbouring Juſtices; and 'twas anſwered, *well enough*. The Drought continued in Extremity; ſome that had not uſed to come to ſuch Meetings, came thither, upon the Apprehenſion they had of the threatning Judgment, which the Country was under. Mr. *Edward Bury* of *Bolas* (well known by ſeveral uſeful Books he publiſhed) prayed, Mr. *Henry* prayed and preached on *Pſalm* lxvi. 18. *If I regard iniquity in my Heart, the Lord will not hear me*; whence his Doctrine was, that *Iniquity regarded in the Heart, will certainly ſpoil the ſucceſs of Prayer*. When he was in the midſt of his Sermon, cloſely applying this Truth, Sir *T. V.* of *Hodnet*, and Mr. *M.* of *Ightfield*, two Juſtices of the Peace for *Shropſhire*, with ſeveral others of their Retinue, came ſuddenly upon them; diſturbed them; ſet Guards upon the Houſe door, and came in themſelves; ſeverely rallied all they knew; reflected upon the Houſe of Commons, and the Vote they had paſſed, concerning

cerning the preſent Unſeaſonableneſs of putting the Laws in Execution againſt Proteſtant Diſſenters, as if in ſo voting, they had acted beyond their Sphere, as they did, who took away the Life of King *Charles*. They diverted themſelves with very abuſive and unbecoming Talk; ſwearing, curſing and reviling bitterly. Being told, the occaſion of the Meeting was to ſeek to *turn away the anger of God from us* in this preſent Drought, 'twas anſwered, *ſuch Meetings as theſe were the cauſe of God's anger*. While they were thus entertaining themſelves, their Clerks took the Names of thoſe that were preſent, in all, about one hundred and fifty, and ſo diſmiſſed them for the preſent. Mr. *Henry* hath noted, in the Account he kept of this event, that the Juſtices came to this good Work, from the Ale houſe upon *Prees-Heath*, about two Miles off, to which, and the Bowling Green adjoining, they with other Juſtices, Gentlemen and Clergymen of the Neighbourhood, had long before obliged themſelves to come every *Tueſday*, during the Summer-time, under the Penalty of Twelve Pence a time if they were abſent; and there to ſpend the Day in drinking and bowling. This was thought to be as direct a Violation of the Law of the Land, *viz.* the *Statute of* 33 *Henry* VIII. *cap.* 9. *for debarring unlawful Games*, which was never yet repealed, as the Meeting was, of the *Stat. of* 22. *Car.* II. and as much more to the Diſhonour of God, and the Scandal of the Chriſtian Profeſſion; as curſing ſwearing, and drunkenneſs, are worſe than praying

ing, ſinging Pſalms, and hearing the Word of God. It is ſuppoſed that the Juſtices knew of the Meeting before, and might have prevented it by the leaſt Intimation; but they were willing to take the Opportunity of making Sport to themſelves, and Trouble to their Neighbours. After the Feat done, they returned to the Ale-houſe, and made themſelves and their Companions merry with calling over the Names they had taken, making their Reflections as they ſaw cauſe; and recounting the particulars of the Exploit. There was one of the Company, whoſe Wife happened to be preſent at the Meeting, and her Name taken among the reſt: when they upbraided him with this, he anſwered, that ſhe had been better employed than he, and if Mr. *Henry* might be admitted to preach in a Church, *he would go a great many Miles to hear him.* For theſe Words he was forthwith expelled their Company, and never more to ſhew his Face again at that Bowling-Green; to which he replied, if they had ſo ordered long ago, it had been a great deal better for him and his Family. Two Days after, they met at *Hodnet*, where, upon the Oath of two Witneſſes, who (as was ſuppoſed) were ſent on purpoſe to inform, they ſigned and ſealed two Records of *Conviction*. By one Record they convicted the Maſter of the Houſe, and fined him twenty Pounds, and five Pounds more as Conſtable of the Town that Year; and with him all the Perſons preſent, whoſe Names they had taken, and fined them five Shillings each, and iſſued out War-

rants accordingly. By another Record they convicted the two Miniſters, Mr. *Bury* and Mr. *Henry*. The Act makes it only puniſhable, to *Preach or Teach* in any ſuch Conventicle; and yet they fined Mr. *Bury* twenty Pounds tho' he only *prayed*, and did not ſpeak one Word in the way either of preaching or teaching, not ſo much as *let us pray*; however, they ſaid, *Praying was Teaching*, and right or wrong he muſt be fined; tho' his great Piety, Peaceableneſs and Uſefulneſs, beſides his deep Poverty, one would think, might have pleaded for him, againſt ſo palpable an Act of Injuſtice. They took ſeven Pounds off from him, and laid it upon others, as they ſaw Cauſe; and for the remaining thirteen Pounds, he being utterly unable to pay it, they took from him by Diſtreſs, the Bed which he lay upon, with Blanket and Rug; alſo another Feather Bed, nineteen Pair of Sheets, moſt of them new; of which he could not prevail to have one Pair returned, for him to lie in; alſo Books, to the value of five Pounds, beſides Braſs and Pewter. And tho' he was at this Time perfectly innocent of that heinous Crime of *preaching and teaching*, with which he was charged; yet he had no Way to right himſelf, but by appealing to the Juſtices themſelves in Quarter-Seſſions, who would be ſure to affirm their own Decree, (as the Juſtices in *Montgomeryſhire* had done not long before in a like Caſe) eſpecially when it was to recover to themſelves *treble Coſts*. So the good Man ſat down with his Loſs, and *took joyfully the ſpoiling*

of

of his Goods; knowing in himself, that he had in Heaven a better, and an enduring Substance.

But Mr. *Henry*, being the greateſt Criminal, and having done the moſt Miſchief, muſt needs be animadverted upon accordingly: therefore he was fined forty Pounds. The Pretence of which was this; In the Year 1679, *Oct.* 15, Mr. *Kynaſton* of *Oatly*, a Juſtice of Peace in *Shropſhire*, meeting him and ſome others coming, as he ſuppoſed, from a Conventicle, was pleaſed to record their Conviction, *upon the notorious Evidence and Circumſtance of the Fact.* The Record was filed at *Shrewsbury* the next Seſſions; but no Notice was ſent of it, either to Mr. *Henry*, or the Juſtices of *Flintſhire*; nor any Proſecution upon it, againſt any of the Parties, (the Reaſon of which Mr. *Henry*, in a Narrative he wrote of this Affair, ſuppoſeth to be, not only the then *favourable* Poſture of publick Affairs towards Diſſenters, but alſo the particular Prudence and Lenity of Mr. *Kynaſton*:) ſo that having never ſmarted for this, he could not be ſuppoſed to be deterred from the like Offence; nor if he were wronged in that firſt Conviction, had he ever any Opportunity of making his Appeal. However, the Juſtices being reſolved he ſhould have *ſummum jus*, thought that firſt Record ſufficient to give Denomination to a ſecond Offence, and ſo he came to be fined double. This Conviction, according to the Direction of the Act, they certified to the next adjoining Juſtices of *Flintſhire*, who had carried themſelves with great

Temper and Moderation towards Mr. *Henry*, and never given him any Diſturbance; tho', if they had been ſo minded, they had not wanted Opportunities; but they were now neceſſitated to execute the Sentences of the *Shropſhire* Juſtices. He was much preſſed to pay the Fine, which might prevent his own Loſs, and the Juſtices' Trouble. But he was not willing to do it; partly becauſe he would not encourage ſuch Proſecutions, nor voluntarily reward the Informers for that, which he thought they ſhould rather be puniſhed for; and partly, becauſe he thought himſelf wronged in the doubling of the Fine. Whereupon his Goods were diſtrained upon, and carried away. As the *Warrant* gave them no Authority to *break* open *Doors*, nor their *Watchfulneſs* any Opportunity to enter the Houſe, they carried away about thirty three Cart-Load of Goods without Doors, Corn cut upon the Ground, Hay, Coals, &c. This made a great Noiſe in the Country, and raiſed the Indignation of many, againſt the *Decrees* which *preſcribed this Grievouſneſs*; while Mr. *Henry* bore it with his uſual Evenneſs and Serenity of Mind. He did not boaſt of his Sufferings, or make any great Matter of them; but would often ſay, *Alas, this is nothing to what others ſuffer, nor to what we our ſelves may ſuffer before we die.* And yet he rejoiced and bleſſed God that it was not for Debt, nor for evil doing, that his Goods were carried away. *And*, ſaith he, *while it is for well-doing that we ſuffer, they cannot harm us.* Thus he writes in his

his Diary upon it, *How oft have we ſaid that Changes are at the Door, but, bleſſed be God, there is no Sting in this.* He frequently expreſſed the Aſſurance he had, that whatever Damage he ſuſtained, *God is able to make it up again:* and, as he uſed to ſay, Tho' we may be loſers *for* Chriſt, we ſhall not be loſers *by* him in the End. He had often ſaid, that his Preaching was likely to do the moſt Good when it was ſealed by Suffering; and, *if this be the Time,* ſaith he, *welcome the Will of God; even this alſo ſhall turn to the Furtherance of the Goſpel of Chriſt.*

Soon after this, was the Aſſizes for *Flintſhire,* held at *Mold,* where Sir *George Jeffries,* then chief Juſtice of *Cheſter,* afterwards Lord Chancellor, ſat Judge. He did not in private Converſation ſeem to applaud what was done in this Matter, as was expected; whether out of a private Pique againſt ſome that had been active in it, or for what other Reaſon, is not known; but it was ſaid, that he pleaſantly aſked ſome of the Gentlemen, by what new Law they preſſed Carts, as they paſſed along the Road, to carry away Goods diſtrained for a Conventicle? It was alſo ſaid, that he ſpoke with ſome Reſpect of Mr. *Henry*; ſaying, he knew him and his Character well, that he was a great Friend of his Mother, (Mrs. *Jeffries* of *Acton* near *Wrexham,* a very pious Woman) and that ſometimes, at his Mother's Requeſt, Mr. *Henry* had examined him in his Learning, when he was a School-Boy, and commended his Proficiency. It was much wondered at by many, that of

all the Times Sir *George Jeffries* went that Circuit, (tho' it is well known what was his Temper, and the Temper of that Time) he never ſought any Occaſion againſt Mr. *Henry*, nor took the Occaſions that were offered, nor countenanced any Trouble intended him, tho' he was the only Nonconformiſt-Miniſter in *Flintſhire*. One Paſſage I remember, not improper to be mentioned; there had been an Agreement among ſome Miniſters (I think it began in the Weſt of *England*, where Mr. *Alleine* was) to ſpend ſome Time, either in Secret or in their Families, or both, between ſix and eight o' Clock every *Monday* Morning, in Prayer for the Church of God, and for the Land and Nation, more fully and particularly than at other Times, and to make that their ſpecial Errand at the Throne of Grace; and to engage as many of their praying Friends, as they could, to the Obſervance of it. This had been communicated to Mr. *Henry*, by ſome of his Friends at *London*, and he punctually obſerved it in his own Practice, I believe for many Years. He alſo mentioned it to ſome of his Acquaintance, who did in like Manner obſerve it. It happened that one in *Denbighſhire*, to whom he had communicated it, was ſo well pleaſed with it, that he wrote a Letter of it to a Friend at a Diſtance, which Letter fell into Hands that perverted it, and made Information againſt the Writer and Receiver of it, who were bound over to the Aſſizes. Great Suſpicions Sir *George Jeffries* had, that it was a Branch of the

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Presbyterian Plot, and rallied the Parties accused severely. It appeared, either by the Letter, or the Confession of the Parties, that they received the Project from Mr. *Henry*, which (it was greatly feared) would bring him into Trouble; but Sir *George*, to the Admiration of many, let it fall, and never enquired further into it. It seems there are some Men, whose *Ways so please the Lord, that he sometimes makes even their Enemies to be at peace with them*; and there is nothing lost by trusting in God.

Mr. *Henry*, at the next Assizes after he was distrained upon, was presented by one of the high Constables; 1. For *keeping a Conventicle at his House*; and 2. for saying, *That the Law for suppressing Conventicles ought not to be obeyed, and that there was never a tittle of the Word of God in it.* The latter Presentment was altogether false. He had indeed, in Discourse with the high Constable, when he insisted so much upon the Law, which required him to be so rigorous in the Prosecution, objected, That *all human Laws were not to be obeyed, merely because they were Laws.* But as to any such Reflections upon the Law he suffered by, he was far from it, and had Prudence enough to keep Silence at that Time; for it was an evil Time, when so many were made *Offenders for a Word.* But these Presentments met with so little Countenance from Judge *Jeffries*, that Mr. *Henry* only entered his Appearance in the Prothonotary's Office, and they were no more heard of; wherein

he acknowledged the Hand of God, who turneth the Hearts of Men, *as the Rivulets of Water*.

As to what was taken from him by the Diſtreſs, they who took it made what Markets they pleaſed of it, payed thoſe they employed, and what the Remainder was, is not certainly known. But it was ſaid, that the following Summer about twenty ſeven Pounds was paid to Sir *T. V.* of which (and the reſt that was levied in other Places, amounting to a conſiderable Sum) it was credibly reported, and I have not heard it contradicted, that neither the King nor the Poor had their Share, (which by the Act is to be two thirds) nor the Informers all theirs neither; but People ſaid, the Gentleman had Occaſion for it all. But as they that had it were never the *Richer* for it, ſo he that loſt it, would often ſay, that he found God did ſo abundantly bleſs the Remainder to him, that he was never the *Poorer*; which he would often mention for the Encouragement of his Friends, not to *halt Duty* (as he uſed to expreſs it) *for fear of Suffering*.

In the ſame Year 1681, happened a publick Diſcourſe at *Oſweſtry*, between Dr. *William Lloyd* (then Biſhop of St. *Aſaph*, afterwards Biſhop of *Coventry* and *Lichfield*) and ſome Nonconformiſt-Miniſters, of which Mr. *Henry* was one. The Story in ſhort is this. That learned Biſhop, at his firſt coming to the Dioceſs of St. *Aſaph*, in his Zeal for the eſtabliſhed Church, ſet himſelf with Vigour to reduce the Diſſenters to it; and that he might do it with the

Cords

Cords of a Man, he reſolved, before he took any other Methods, to reaſon the Matter with them; and to endeavour their Conviction by Diſcourſe, in which he had a very great Felicity, both by his Learning and Temper. If there were any that declined diſcourſing with him, he improved that againſt them very much; urging (as he wrote afterwards to Mr. *Henry*) *That no Man can pretend Conſcience for not coming, when he is required, to give an Account of his Religion, to them that have Authority to demand it, by the Laws under which he lives, and to hear from their Mouths what can be ſaid for the eſtabliſhed Religion. Theſe are Things from which Conſcience is ſo far from exempting, that the great Rule of Conſcience requires it, as an indiſpenſible Duty, that we ſhould be always ready to give an Account of the Hope that is in us; and that we ſhould hear them that are in* Moſes' *Chair, &c. and therefore thoſe who refuſed this, he would conſider as Men governed, not by Conſcience, but Obſtinacy.*

He publickly diſcourſed with the Quakers at *Llanfyllin* in *Montgomeryſhire*; their Champion was Dr. *Lloyd*, a Phyſician. One of the moſt conſiderable Nonconformiſt-Miniſters in his Dioceſs, was Mr. *James Owen* of *Oſweſtry*, then very young, but well known ſince by ſeveral learned Books, particularly, *A Plea for Scripture-Ordination*, proving Ordination by Preſbyters without Dioceſan Biſhops, to be valid, a Point of Controverſy, which he was then obliged in his own Defence to ſearch into. Several Diſcourſes the Biſhop had with him in private; at laſt, his

Lordſhip was pleaſed to appoint him, to give him the Meeting at the Town-Hall in *Oſweſtry*, on *Tueſday Sept.* 27, 1681, there to give Account *by what Right he exerciſed the Miniſtry, not having epiſcopal Ordination.* He directed him alſo to procure ſome other Miniſters to aſſiſt him, for he would be glad to hear what any of them had to ſay for themſelves. The Notice was ſhort, not above four or five Days: Some, whoſe Aſſiſtance was deſired, apprehended it might do more Hurt than Good, and be prejudicial to their own Liberty, and therefore declined it. It was not agreeable to Mr. *Henry*'s mild and modeſt Temper, to appear in ſuch Circumſtances; but he was loth to deſert his Friend Mr. *Owen*, and ſo with much Importunity, he was prevailed on to go to *Oſweſtry*, at the Time appointed; and there came no other but Mr. *Jonathan Roberts* of *Denbighſhire*, in the Dioceſs of *Bangor*; a plain Man, of great Integrity, and a very good Scholar. The Biſhop came according to Appointment, and brought with him for his Aſſiſtant, the famous Mr. *Henry Dodwell*. Mr. *Henry*, who was utterly a Stranger to the Biſhop, preſſed hard to have had the Diſcourſe in private, before a ſelect Number; but it would not be granted. He alſo deſired his Lordſhip, that it might not be expected from him, being of another Dioceſs, to concern himſelf in the Diſcourſe, but only as a Hearer: *Nay, Mr.* Henry, ſaid the Biſhop, *it is not the Concern of my Dioceſs alone, but it is the common Cauſe of Religion; and therefore I expect you ſhould intereſt your*

ſelf

ſelf in it, more than as a Hearer. His Lordſhip was pleaſed to promiſe, that nothing which ſhould be ſaid by way of Argument, ſhould be any way turned to the Prejudice of the Diſputants, nor Advantage taken of it to give them Trouble. There were preſent divers of the Clergy, and Gentry of the Country, with the Magiſtrates of the Town, and a great number of People, which, if it could have been avoided, was not eaſy to Mr. *Henry* who never loved any Thing that made a Noiſe, herein like his Maſter, who did *not ſtrive nor cry.* The Diſcourſe began about two o' Clock in the Afternoon, and continued till between ſeven and eight at Night; much was ſaid *pro* and *con*, concerning the Identity of Biſhops and Preſbyters, the biſhopping and unbiſhopping of *Timothy* and *Titus*, the Validity of preſbyterian Ordination, &c. It was managed with a great deal of Liberty, and not under the ſtrict Laws of Diſputation, which made it hard to give any tolerable Account of the Particulars of it. The Arguments on both Sides, may better be fetched from Books written on the Subject, than from ſuch a Diſcourſe. The Biſhop managed his part of the Conference with a great deal of Gravity, Calmneſs, and Evenneſs of Spirit; and therein gave an excellent Pattern to all in ſuch Stations. Mr. *Henry*'s Remark upon this Affair in his Diary is this; *That whereas many Reports went abroad far and near concerning it, every one paſſing their Judgment upon the Reſult of it, as they ſtood affected; for my own Part, upon Reflection, I find I have great*

Reaſon to be aſhamed of my manifold Infirmities and Imperfections; and yet do bleſs God, that ſeeing I could manage it no better, to do the Truth more Service, there was not more ſaid and done to its Diſſervice; to God be Glory. But there were others, who ſaid Mr. *Henry* was an Inſtrument of glorifying God, and ſerving the Church in that Affair, almoſt as much as in any Thing he ever did, except preaching the Goſpel. Some who were Adverſaries to the Cauſe he pleaded, tho' they were not convinced by his Arguments, yet by his great *Meekneſs* and *Humility*, and that truly *Chriſtian Spirit*, which appeared ſo evidently in the whole *Management*, were brought to have a better Opinion of him, and the Way in which he walked.

The Conference broke off a little abruptly; the Biſhop and Mr. *Henry* being ſomewhat cloſe at an Argument, in the Recapitulation of what had been diſcourſed of; Mr. *Jonathan Roberts* whiſpered to Mr. *Henry*, *Pray, let my Lord have the laſt Word.* A Juſtice of Peace upon the Bench over-hearing this, preſently replied, *You ſay my Lord ſhall have the laſt Word, but he ſhall not, for I will; we thank God we have the Sword of Power in our Hands, and by the Grace of God we will keep it, and it ſhall not ruſt; and I hope every lawful Magiſtrate will do as I do; and look to your ſelves, Gentlemen, by the Grace of God I'll root you out of the Country.* To which a forward Man in the Croud ſaid, *Amen, throw them down Stairs.* This the Biſhop heard with Silence, but the Mayor of the Town took Order for their Safety.

Two

Two Days after this Diſcourſe, the Biſhop wrote a very obliging Letter to Mr. *Henry*, to ſignify how very much he was pleaſed with the good Temper and Spirit that he found in him at *Oſweſtry*; that he looked upon him, as one that intended well, but laboured under Prejudices; and deſired further Acquaintance and Converſation with him; particularly that he would come to him ſtraitway to *Wrexham*. About three Months after, he ſent for him to *Cheſter*; in both which Interviews a great deal of Diſcourſe, with much Freedom, paſſed between them in private, in which they ſeemed to vye in nothing more than Candor and Obligingneſs, ſhewing to each other *all Meekneſs*. The Biſhop was pleaſed to ſhew him his Plan for the Government of his Dioceſs, and the Method he intended to take in Church-cenſures: this Mr. *Henry* very well approved of; but pleaſantly told his Lordſhip, he hoped he would take Care that *Juvenal*'s Verſe ſhould not be again verified, (*Sat.* 2.)

*Dat Veniam Corvis, vexat Cenſura Columbas.**

which the Biſhop ſmiled at, and told him, he would take Care it ſhould not. His Lordſhip, obſerving his true catholic Charity and Moderation, told him he did not look upon him as a *Schiſmatick*, but only as a *Separatiſt*; and that if he were in his Dioceſs, he did not queſtion, but he ſhould find out ſome Way to make him uſeful. But all his Reaſonings could

* Clipt the Dove's Wings, and gave the Vultur's Courſe. *Dryden.*

could not ſatisfy Mr. *Henry*'s Conſcience of the Lawfulneſs of being re-ordained and conforming. The Biſhop, for ſome Years after, when he came that Way towards *London*, either called on Mr. *Henry* at his Houſe, or ſent for him to *Whitchurch*, and ſtill with all Expreſſions of Friendſhip.

The Trouble which Mr. *Henry* was in, about the Meeting at *Weſton*, obliged him for a while, to keep his Sabbaths privately at Home; but in the Year 1682, he took a greater Liberty, and many flocked to him on Lord's days, thro' the kind Connivance of the neighbouring Magiſtrates. But in the Year 1683, when the Meetings were generally ſuppreſſed thro' the Kingdom, he was again neceſſitated to contract his Sails, and confine his Labours more to his own Family, and his Friends that viſited him. He continued his Attendance at *Whitewell*-Chappel, as uſual; and when he was abridged of his Liberty, he often bleſſed God for his Quietneſs. Once when the Curate preached a bitter Sermon againſt the Diſſenters, on a Lord's-day Morning, ſome wondered that Mr. *Henry* would go again in the Afternoon, for the ſecond Part. *But*, ſaith he, *if he doth not know his Duty, I know mine; and, I bleſs God, I can find Honey in a Carcaſs.*

In this Time of *treading down, and of Perplexity*, he ſtirred little abroad; being forced, as he uſed to expreſs it, to *throw the Plough under the Hedge*; but he preached conſtantly at Home, without Diſturbance. He often comforted himſelf with this, *When*

we

we cannot do what we would, if we do what we can, God will accept of us; when we cannot keep open Shop, we muſt drive a ſecret Trade. And he would ſay, *There is a mean, if we could hit it, between Fool-hardineſs, and Faint-heartedneſs.* While he had ſome Opportunity of being uſeful at Home, he was afraid leſt he ſhould prejudice that, by venturing abroad. One of his Friends in *London*, earneſtly ſoliciting him to make a Viſit thither in this time of Reſtraint in the Country; he thus wrote to him; *I ſhould be glad once more to kiſs my native Soil, tho' it were but with a Kiſs of Valediction; but my Indiſpoſedneſs to travel, and the ſmall Proſpect there is of doing Good to countervail the Pains, are my prevailing Arguments againſt it. I am here, 'tis true, buried alive; but I am quiet in my Grave, and have no Mind to be a walking Ghoſt. We rejoice, and deſire to be thankful, that God hath given us a Home; and continued it to us, when ſo many, better than we, have not where to lay their Head, having no certain dwelling Place;* (it was at the Time of the Diſperſion of the *French* Proteſtants.) *Why are they Exiles, and not we? they Strangers in a ſtrange Land, and not we? We muſt not ſay,* we will die in our Neſts, *leſt God ſay,* nay; *nor, we will* multiply our Days as the Sand, *leſt God ſay,* this Night, &c. *Our Times and all our Ways are at his Diſpoſe, abſolutely and univerſally; and it is very well they are ſo.*

At the Time of the Duke of *Monmouth*'s Deſcent, and the Inſurrection in the Weſt, in the Year 1685, Mr. *Henry*, as many others, (purſuant to a general Order

Order of the Lord Lieutenant, for ſecuring all ſuſpected Perſons, and particularly all Nonconformiſt Miniſters) was taken up by a Warrant from the Deputy-Lieutenants, and ſent under a Guard to *Cheſter* Caſtle, where he was about three Weeks a cloſe Priſoner. He was lodged with ſome Gentlemen and Miniſters that were fetched thither out of *Lancaſhire*, who were all Strangers to him; but he had great Comfort in the Acquaintance and Society of many of them.

He often ſpake of his Impriſonment, not as matter of *Complaint*, but of *Thankſgiving*; and bleſſed God he was *in nothing uneaſy all the while*. In a Sermon to his Family, the Day after he came Home, he largely and affectionately recounted the Mercies of that Providence: As for Inſtance, 'That his Im-'priſonment was for no Cauſe: it is Guilt that 'makes a Priſon. That it was his Security in a dan-'gerous Time. That he had good Company in his 'Sufferings, who prayed and read the Scriptures to-'gether, and diſcourſed to their mutual Edification. 'That he had Health there; not *ſick, and in Priſon*. 'That he was viſited and prayed for by his Friends. 'That he was very chearful and eaſy in his Spirit; 'many a Time aſleep and quiet, when his Adver-'ſaries were diſturbed and unquiet. That his En-'largement was ſpeedy and unſought for; and that 'it gave Occaſion to the Magiſtrates who committed 'him, to give it under their Hands, that they had 'nothing in particular to lay to his Charge; and

'eſpe-

'especially that it was without a *Snare*, which was 'the Thing he feared more than any Thing else.'

It was a Surprize to some, who visited him in his Imprisonment, and were big with Expectations of the Duke of *Monmouth*'s Success, to hear him say, *I would not have you flatter your selves with such Hopes, for God will not do his Work for us in these Nations, by that Man; but our Deliverance and Salvation will arise some other Way.*

It must not be forgotten how ready, yea studious and industrious he was, to serve and oblige those, who had been any Way Instruments of Trouble to him, as far as he had Power, and Opportunity; so well had he learned that great Lesson of forgiving and loving Enemies; of this it were easy to give Instances.

When a Gentleman, who had sometimes been an Instrument of Trouble to him, had Occasion to make use of his Help to give him light into a Cause he had to be tried, Mr. *Henry* was very ready to serve him; and tho' he might have declined it, and it was somewhat against his own Interest too, yet he appeared as a Witness for him; which so won upon the Gentleman, that he was afterwards more friendly to him. Mentioning in his Diary the Death of a Gentleman in *Shropshire*, he notes, that he had been his *professed Enemy*; *but*, saith he, *God knows, I have often prayed for him.*

Some have wondered to see in how courteous and friendly a Manner he would speak to such as had been

been any Way injurious to him, when he met with them; being as industrious to discover his Forgiveness of Wrongs, as some are to discover their Resentments of them. It was said of Arch-Bishop *Cranmer*, that the Way to have him one's Friend, was to do him a Diskindness; and it might be said of Mr. *Henry*, that doing him a Diskindness would not make him one's Enemy. This minds me of an exemplary Passage, concerning his worthy Friend Mr. *Edward Lawrence*: once going with some of his Sons, by the House of a Gentleman that had been injurious to him; he charged them, that they should never think or speak *amiss* of that Gentleman, for the Sake of any Thing he had done against him; but whenever they went by his House, should *lift up* their Hearts in *Prayer* to God for him and his Family. And who is he that will harm those, who are thus followers *of him that is good*, in his Goodness? It is almost the only temporal Promise in the new Testament, which is made to the Meek, *Mat.* v. 5. That *they shall inherit the Earth*; the Meaning whereof, Dr. *Hammond* in his practical Catechism takes to be especially this, That in the ordinary Dispensations of God's Providence, the most mild and quiet People are most free from Disturbance. Those only have every Man's Hand against them, who have theirs against every Man.

CHAP.

CHAP. VIII.

The last nine Years of his Life, in Liberty and Enlargement, at *Broad-Oak*, from the Year 1687.

IN the latter end of the Year 1685, when the Stream run so very strong against the Dissenters, Mr. *Henry*, being in Discourse with a very great Man of the Church of *England*, mentioned King *Charles*'s Indulgence in 1672, as that which gave Rise to his stated Preaching in a separate Assembly; and added, if the present King *James* should in like Manner give me Leave, I would do the same again: to which that great Man replied, *Never expect any such Thing from him; for take my Word for it, he hates you Non-conformists in his Heart.* *Truly*, said Mr. *Henry*, *I believe it, and I think he doth not love you of the Church of* England *neither.* It was then little thought, that this right Reverend Person should have the Honour, as he had soon after, to be one of the seven Bishops committed to the Tower by King *James*; as it was also far from any one's Expectation, that the same King

King *James* ſhould ſo quickly give Liberty to the Nonconformiſts: But we live in a World, wherein we are to think nothing ſtrange; nor be ſurprized at any turn of the *Wheel of Nature*, as it is called, *James* iii. 6.

The Meaſures then taken by King *James*'s Court and Counſel were ſoon laid open, not only to *view*, but to *contempt*; being in a ſhort Time, by the over-ruling Providence of God, broken and defeated. However, the Indulgence granted to Diſſenters in *April*, 1687, muſt needs be a Reviving to thoſe, who for ſo many Years had lain buried in Silence and Reſtraint. None who will ſuppoſe the Caſe their own, can wonder, that they ſhould rejoice in it; tho' the Deſign of it being manifeſt, they could not but *rejoice with Trembling*. Mr. *Henry*'s Sentiments of it were, *Whatever Men's Ends are in it, I believe God's End in it is to do us Good.*

Many ſaid, ſurely the Diſſenters will not embrace the Liberty, which is intended only for a Snare to them. Mr. *Henry* read and conſidered the Letter of Advice to the Diſſenters, at that Juncture; but concluded, *Duty is our's, and Events are God's.* He remembred the Experience he had had of the like in King *Charles*'s Time; and that did Good and no Hurt; and why might not this do ſo too? *All Power is for Edification, not for Deſtruction.* Did *Jeremiah* ſit ſtill in the Court of the Priſon, becauſe he had his Diſcharge from the King of *Babylon*? Nay, did not *Paul*, when he was preſented by his Countrymen,

for

for preaching the Gospel, appeal to *Cæsar*; and find more Kindness at *Rome*, than he did at *Jerusalem*? In short, the Principle of his *Conversation in the World* being not *fleshly Wisdom*, or Policy, but *the Grace of God*, and particularly the Grace of *Simplicity and godly Sincerity*, he was willing to make the *best* of that which *was*, and to hope the best of the Design and Issue of it. Doubtless it was intended to *introduce Popery*; but it is certain, that nothing could arm People against Popery more effectually, than the plain and powerful Preaching of the Gospel; and thus they who granted that Liberty, were out-shot *in their own Bow*, which manifestly appeared in the Event. And as they did good Service to the Protestant Religion among *Scholars*, who wrote so many learned Books against Popery at that Time; so they did no less Service among the *common People* (who are the Strength and Body of the Nation) that preached so many good Sermons to arm their Hearts against that *strong Delusion*: this Mr. *Henry* took all Occasions to do, as the rest of the Nonconformists generally did. How often would he commend his Hearers (as Dr. *Holland*, Divinity-Professor in *Oxford* was wont to do) *to the Love of God, and the Hatred of Popery!*

Besides his Preaching professedly to discover the Errors and Corruptions of the Church of *Rome*, (which he would have taken Occasion to do more fully, had he seen those he preached to, in any immediate Danger of the Infection) there could not be

a more

a more effectual Antidote againſt Popery, than inſtructing and confirming of People in the Truth, as it is in Jeſus; and advancing the Knowledge of, and a Value, and Veneration for, the holy Scriptures; to which, how much Mr. *Henry* in his Place did contribute, all that knew him will bear Record. He uſed to obſerve, that the Fall of *Babylon* followed, upon the free and open Preaching of the *everlaſting Goſpel*, *Rev.* xiv. 6, 7. He apprehended this Liberty likely to be of very ſhort Continuance, and to end in Trouble. He thought, that his not uſing it, would not help to prevent the Trouble; but, that his vigorous Improvement of it, would help to prepare for the Trouble; therefore he ſet himſelf with all Diligence, to make the beſt uſe of this Gleam, both at Home and Abroad, on Sabbath-days, and Week-days, to his Power, yea, and beyond his Power.

The great Subject of Debate at this Time in the Nation, was concerning the Repeal of penal Laws and Teſts. Mr. *Henry*'s Thoughts were, that if thoſe againſt the Diſſenters were all repealed, he would rejoice in it, and be very thankful both to God and Man; for he would ſometimes ſay, without Reflection upon any, he could not but look upon them as a *national Sin*: as for thoſe againſt the Papiſts, if our Law-givers ſee Cauſe to repeal them in a regular Way, I will endeavour, ſaith he, to make the beſt of it, and to ſay, *The Will of the Lord be done.*

When

When King *James* came his Progreſs into that Country, in *September* 1687, to court the Compliments of the People, Mr. *Henry* joined with ſeveral others, in and about *Whitchurch*, *Nantwich* and *Wem*, in an Addreſs to him, which was preſented when he lay at *Whitchurch*; the Purport of which was, not to ſacrifice their *Lives and Fortunes* to him and to his Intereſt, but only to return him Thanks for the Liberty they had, with a Promiſe to demean themſelves quietly in the Uſe of it.

Some Time after, Commiſſioners were ſent into the Country, to enquire after the Trouble that Diſſenters had ſuſtained by the penal Laws; and how the Money that was levied upon them, was diſpoſed of; little of it being paid into the *Exchequer*. They ſent to Mr. *Henry* to have an Account of his Sufferings: he returned Anſwer by Letter, that he had indeed been fined ſome Years before, for a Conventicle, diſtrained upon, and his Goods carried away, which all the Country knew, and to which he referred himſelf. But being required particularly to give Account of it upon Oath; tho', he ſaid, he could be glad to ſee ſuch Inſtruments of Trouble legally removed; yet he declined giving any further Information concerning it; having, (as he wrote to the Commiſſioners) *long ſince, from his Heart, forgiven all the Agents, Inſtruments and Occaſions of it; and having purpoſed never to ſay any Thing more of it.*

It was on *Tueſday June* 14, 1681, that he was diſturbed at *Weſton*, in *Shropſhire*, when he was preaching

preaching on *Pſalm* lxvi. 18 *. and on *Tueſday*, *June* 14, 1687, that Day ſix Years, he preached there again without Diſturbance, finiſhing what he was then prevented from delivering, concerning Prayer, and going on to *verſe* 19, 20, *But verily God hath heard me,——— Bleſſed be God.———* concerning the Duty of Thankſgiving. This ſeventh Year of their Silence and Reſtraint proved, thro' God's wonderful good Providence, the Year of Releaſe.

In *May* 1688, a new Commiſſion of the Peace came down for the County of *Flint*, in which (by whoſe Intereſt or Procurement was not known) Mr. *Henry* was nominated a Juſtice of Peace for that County. It was no ſmall Surprize to him, to receive a Letter from the Clerk of the Peace, directed to *Philip Henry* Eſquire, acquainting him with it, and appointing him when and where to come to be ſworn. To which he returned Anſwer, that he was very ſenſible of his Unworthineſs of the Honour, and Unfitneſs for the Office, which he was nominated to; and therefore deſired to be excuſed: he was ſo, and did what he could, that it might not be ſpoken of in the Country. There were ſome, who upon this Occaſion unhappily remembred, that a few Years before, a reverend Clergyman in *Shropſhire* told Mr. *Henry* to his Face, that he had done more Miſchief in the Country, than any Man that ever came into it; and that he himſelf hoped ſhortly to be in the Commiſſion of the Peace, and then he would

* See Page 167

would rid the Country of him. But he was diſappointed.

For two Years after this Liberty began, Mr. *Henry* continued his Attendance at *Whitewell*-Chappel; and preached at his own Houſe only, when there was no ſupply there, and in the Evening of thoſe Days when there was. For doing thus, he was greatly clamoured againſt, by ſome of the rigid Separatiſts, and called a *Diſſembler*, and one that halted between two, and the like. Thus, as he notes in his Diary, one ſide told him he was the Author of all the Miſchief in the Country, in drawing People *from* the Church; and the other ſide told him, he was the Author of all the Miſchief, in drawing People *to* the Church: And *which of theſe*, ſaith he, *ſhall I ſeek to pleaſe? Lord, neither, but thyſelf alone, and my own Conſcience; and while I can do that, I have enough.*

In a Sermon at *Whitewell*-Chpapel one Lord's-day in the Afternoon, where he, his Family, and many of his Congregation were attending, much was ſaid, with ſome keen Reflections, to prove the Diſſenters *Schiſmaticks*, and in a *damnable State*. When he came immediately after to preach at his own Houſe, before he began his Sermon, he expreſſed himſelf to this Purpoſe; *Perhaps ſome of you may expect now, that I ſhould ſay ſomething in anſwer to what we have heard, by which we have been ſo ſeverely charged; but truly, I have ſomething elſe to do*; and ſo,

without any further Notice taken of it, went on to preach *Jeſus Chriſt* and *him crucified*.

It was with ſome fear and trembling, that Mr. *Henry* received the Tidings of the Prince of *Orange*'s Landing, *November* 5, 1688, as being ſomewhat in the dark concerning the clearneſs of his Call, and dreading what might be the Conſequence of it. He uſed to ſay, *Give Peace in our time, O Lord*, was a Prayer that he would heartily ſet his *Amen* to. But when ſecret Things were brought to light, and a regular Courſe was taken to fill the vacant Throne with ſuch a King and Queen; none rejoiced in it more heartily than he did. He celebrated the national Thankſgiving for that great Deliverance, with a Sermon on that Text, *Rom.* viii. 31. *What ſhall we then ſay to theſe Things? If God be for us, who can be againſt us?*

Soon after that happy Settlement, there were Overtures made, towards a Comprehenſion of the moderate Diſſenters, with the Church of *England*. This Mr. *Henry* moſt earneſtly deſired, if it could be had upon any Terms leſs than ſinning againſt his Conſcience; for never was any more averſe to that which looked like a Separation than he was, if he could poſſibly have helped it. His prayers were conſtant, and his endeavours as he had opportunity, that there might be ſome healing Methods found out and agreed upon. But it is well known, what was the Cry of the *Clergy* at that time, *viz.* That foraſmuch as the Oaths, Subſcriptions, and Ceremonies

monies were impoſed only to keep out ſuch Men, they would never conſent to their Removal, to let them in again. *Nolumus Leges Angliæ mutari*, was a ſaying perverted to this Purpoſe: and the fixed Principle was, Better a Schiſm without the Church, than a Faction within it, *&c.* This was at that time publiſhed and owned, as the Senſe of the Clergy in Convocation. This Temper and Reſolve, ſo contrary to what might have been expected, upon that happy and glorious Revolution, did a little alter his Sentiments in that matter; and he ſaw himſelf perfectly *driven from them.* Deſpairing therefore to ſee an *Accommodation*, he ſet himſelf the more vigorouſly to improve the preſent *Liberty.* In *June* 1689, the Act of *Indulgence* paſſed, which not only tolerated but *allowed* Diſſenters Meetings, and took them under the Protection of the Government.

Soon after which, as the Miniſters that preached at *Whitewell*-Chappel, were uncertain in their coming, which kept his Meeting at *Broad-Oak* at like uncertainties, to the frequent diſappointment of many of his Hearers that came from far; he was at laſt prevailed with to preach at publick-time every Lord's-day: this he continued to do while he lived, much to his own ſatisfaction, and the ſatisfaction of his Friends; yet he never in the leaſt changed his Judgment, as to the Lawfulneſs of joining in the Common-Prayer, but was ſtill ready to do it occaſionally. An eminent Miniſter in *Lancaſhire*, who in like manner altered his Practiſe about that time,

gave this reaſon for it, *That he had been for twenty ſeven Years ſtriving to pleaſe a Generation of Men, who after all would not be pleaſed; and therefore he would no longer endeavour it as he had done.*

It may be of uſe to give ſome Account how he managed his miniſterial Work, in the latter part of his time, wherein he had as ſignal Tokens of the Preſence of God with him as ever; enabling him ſtill to *bring forth Fruit in old Age.* Tho' what he did, he ſtill did *gratis*, and would do ſo, yet he was not willing to have any conſtant Aſſiſtant, nor had he any; ſo much was he in his Element, when he was about his Maſter's Work: 'Twas his Meat and Drink to do it.

1. As to his conſtant Sabbath-Work, he was uniform, and abundant in it. He began his Morning-Family-Worſhip on the Lord's-days, at eight o'Clock, when he read and expounded pretty largely; ſung a Pſalm and prayed; and many ſtrove to come time enough to join with him in that Service. He began in Publick juſt at Nine o'Clock, Winter and Summer. His Meeting-place was an Out-building of his own, near his Houſe, fitted up very decently and conveniently for the Purpoſe. He began with *Prayer*, then he ſung *Pſalm* 100, without reading the Line; next he read and expounded a *Chapter* in the Old Teſtament in the *Morning*, and in the New Teſtament in the *Afternoon*. He looked upon the publick reading of the Scriptures in religious Aſſemblies, to be an Ordinance of God; and that

that it tended very much to the Edification of People, to have what is read expounded to them. The bare reading of the Word he uſed to compare to the throwing of a Net into the Water; but the expounding of it, is like the ſpreading out of that Net, which makes it the more likely to *catch Fiſh*; eſpecially as he managed it with practical profitable Obſervations. Some that have heard him read a Chapter with this thought, how will he make ſuch a Chapter as this uſeful to us? have been ſurprized with ſuch pertinent uſeful Inſtructions, as they have owned to be as much for their Edification as any Sermon. And commonly when he had expounded a Chapter, he would deſire them when they came home, to read it over, and recollect ſome of thoſe Things that had been ſpoken to them out of it.

In expounding the Old Teſtament, he induſtriouſly ſought for ſomething in it concerning *Chriſt*. Take one Inſtance; the laſt Sabbath that he ſpent with his Children at *Cheſter*, in the publick Morning-Worſhip, he read and expounded the laſt Chapter of *Job*: After he had gone through the Chapter, and obſerved what he thought fit out of it, he expreſſed himſelf to this Purpoſe; *When I have read a Chapter in the Old Teſtament, I uſe to enquire what there is in it that points at Chriſt, or is any way applicable to him. Here is in this Chapter a great deal of* Job; *but is there nothing of Chriſt here? Yes; you have heard of the Patience of* Job, *and have in him ſeen the end of the Lord. This in* Job *is applicable to Chriſt,*

that after he had patiently gone through his Sufferings, he was appointed an Interceſſor for his unkind Friends. v. 8. Go to my Servant *Job*, and my Servant *Job* ſhall pray for you, for him will I accept. *If any one hath an Errand to God, let him go to Jeſus Chriſt, and put it into his Hand; for there is no acceptance to be hoped for with God, but by him, who is his beloved Son; not only* with *whom he is well pleaſed, but* in *whom*, viz. *with us in him: he hath made us accepted in the Beloved.*

After the Expoſition of the Chapter he ſung a Pſalm, and commonly choſe a Pſalm ſuitable to it, and would briefly tell his Hearers how they might ſing that Pſalm with *Underſtanding*, and what *Affections of Soul* ſhould be working towards God, in ſinging it; his hints of that kind were of great uſe, and contributed much to the right Performance of that Service: He often ſaid, *the more ſinging of Pſalms there is in our Families and Congregations, on Sabbath-days, the more like they are to Heaven, and the more is in them of the everlaſting Sabbath.*

After the Sermon in the Morning, he ſung the 117th Pſalm, without reading the Line.

He intermitted at Noon about an Hour and a half, and on Sacrament-days not ſo long; in which time he only took a little Refreſhment in his Study, yet many of his Friends partook of his carnal, as well as ſpiritual things; as thoſe did that followed Chriſt, of whom he was careful they ſhould not *faint by the way.* The Morning-Sermon was repeated, by a ready

ready Writer, to thoſe that ſtaid in the Meeting-place, as many did, and when that was done, he begun the Afternoon-Exerciſe; in which he not only read and expounded a Chapter, but catechized the Children, and expounded the Catechiſm briefly before Sermon. Thus did he go *from ſtrength to ſtrength*, and from Duty to Duty, on Sabbath days; running the ways of God's Commandments with an *enlarged Heart*. The Variety and Vivacity of his publick Services, made them exceeding pleaſant to all that joined with him, who never had cauſe to complain of his being tedious. He uſed to ſay, *every Minute of Sabbath time is precious, and none of it to be loſt*; and that he ſcarce thought the Lord's-day well ſpent, if he were not weary in Body at Night; *wearied* with his Work, but not *weary* of it, as he uſed to diſtinguiſh. He would ſay ſometimes to thoſe about him, when he had gone through the Duties of a Sabbath, *Well, if this be not the way to Heaven, I do not know what is.* In preſſing People to number their Days, he would eſpecially exhort them to number their *Sabbath-days*, how many they have been, how ill they have been ſpent; how few may remain, that they may be ſpent better; and to help in the Account he would ſay, that *for every twenty Years of our Lives, we enjoy above a thouſand Sabbaths*, which muſt all be accounted for in the Day of Reckoning.

His conſtant Preaching was very ſubſtantial, elaborate, and greatly to Edification. He uſed to ſay,

he could not *ſtarch* in his Preaching; that is, he would not; as knowing that where the Language and Expreſſion is ſtiff, forced, and fine, as ſome call it, it doth not reach the greateſt part of the Hearers. When he grew old he would ſay, ſure he might now take a greater liberty to *talk* in the Pulpit; that is, to ſpeak familiarly to the People; yet to the laſt he abated not in his Preparations, nor ever delivered any thing raw and undigeſted; much leſs any thing unbecoming the Gravity and Seriouſneſs of the Work. If his Preaching was talking, it was talking *to the Purpoſe*. His Sermons were not Common-Place, but even, when his Subjects were the moſt plain and trite, his Management of them was uſually peculiar and ſurprizing. In thoſe Years as formerly, he kept for the moſt part in a method for Subjects, and was very ſeldom above one Sabbath upon a Text. His conſtant Practiſe was, as it had been before, when he concluded a Subject, to ſpend one Sabbath in a brief Rehearſal of the Subſtance of the many Sermons he had preached upon it; which he called the clenching of the Nail, that it might be as a Nail in a ſure place. So very induſtrious was he, and no leſs ingenious in his endeavours, that his Hearers might be *able, after his Deceaſe, to have theſe things always in remembrance*, 2 *Pet.* i. 15. and, by the Bleſſing of God, the effect did not altogether diſappoint his Expectation. In the latter Years of his Miniſtry, he often contrived the Heads of his Sermons to begin with the

ſame

ſame Letter, or rather two and two of a Letter; but he did not at all ſeem to affect or force it; only if it fell in naturally and eaſily, he thought it a good help to Memory, and of uſe, eſpecially to the younger ſort. And he would ſay, the chief reaſon why he did it, was, becauſe 'tis frequently obſerved in the Scripture, particularly the Book of Pſalms: and though it be not a *faſhionable* Ornament of Diſcourſe, if it be a *Scripture*-Ornament, that is ſufficient to recommend it, at leaſt to juſtify it againſt the imputation of Childiſhneſs. But the Excellency of his Sermons, lay chiefly in the Enlargements, which were always very ſolid, grave and judicious; but in expreſſing and marſhalling his Heads, he often condeſcended below his own Judgment, to help his Hearers' Memory. He made ſhort Memorandums of ſome of his Subjects (when he had finiſhed them) in *Verſe*, a Diſtich or two of each Sabbath's work; and gave them in writing to the young ones of his Congregation, many of whom wrote them, learned them, and profited by them.

2. As to the Adminiſtration of the Sacraments, thoſe *Myſteries of God*, which Miniſters are the *Stewards* of.

With Regard to Baptiſm, he had never (that I know of) baptized any Children, (except his own) from the time he was turned out in 1662, till this laſt Liberty came, though often deſired to do it: ſuch was the tender regard he had to the eſtabliſhed Church; but now he revived the Adminiſtration

of that Ordinance in his Congregation. The occaſion was this; one of the Pariſh-Miniſters preaching at *Whitewell*-Chappel, Mr. *Henry*, his Family, and many of his Friends being preſent, was earneſtly cautioning People not to go to Conventicles, and uſed this as an Argument againſt it, *That they were baptized into the Church of* England. Mr. *Henry's* catholick Charity could not digeſt this monopolizing of the great Ordinance of Baptiſm, and thought it time to bear his Teſtimony againſt ſuch narrow Principles, which he ever expreſſed his Diſlike of in all Parties and Perſuaſions. He therefore took the next Opportunity that offered itſelf, publickly to baptize a Child, and deſired the Congregation to bear witneſs, *That he did not baptize that Child into the Church of* England, *nor into the Church of* Scotland, *nor into the Church of the* Diſſenters, *nor into the Church at* Broad-Oak, *but into the viſible catholick Church of Jeſus Chriſt*. After this he baptized very many, and always publickly; tho' many of them were brought from a conſiderable Diſtance. He not only judged the publick Adminiſtration of Baptiſm moſt agreeable to the Nature and End of the Ordinance, but found it very profitable and edifying to the Congregation; for he always took that occaſion, both to explain the nature of the Ordinance, and affectionately to excite People duly to improve their Baptiſm. He uſually received the Child from the hands of the Parent that preſented it, and returned it with this, or the like charge, *Take*

this

this Child, and bring it up for God. He uſed to ſay, that one Advantage of publick Baptiſm was, that there were many to join in Prayer for the Child, in which therefore, and in the bleſſing of God for it, he was uſually large and particular. After he had baptized the Child, before he gave it back to the Parent he commonly uſed theſe Words; *We receive this Child into the Congregation of Chriſt's Church, having waſhed it with Water, in the Name of the Father, of the Son, and of the Holy Ghoſt, in token that hereafter it ſhall not be aſhamed to confeſs Chriſt crucified, and manfully to fight,* &c. He baptized many adult Perſons, who were not baptized in Infancy; and ſome in Publick.

He conſtantly celebrated the *Lord's Supper* in his Congregation once a Month, and always to a conſiderable number of Communicants. He did not uſually obſerve any other publick Days of Preparation for that Ordinance, than the weekly Lectures; nor ever appropriate any particular Subject of his Preaching to *Sacrament*-days, having a great Felicity in adapting any profitable Subject to ſuch an occaſion: and he would ſay, What did the Primitive Chriſtians do, when they celebrated the Lord's Supper every Lord's-Day? His Adminiſtration of this Ordinance was very ſolemn and affecting. He had been wont to go about in the Congregation, and to deliver the Elements with his own hand; but in his latter time, he delivered them only to thoſe near him, and ſo they were handed from one to another,

with the aſſiſtance of one who ſupplied the Office of a Deacon, as having alſo the Cuſtody and diſpoſal of the Money gathered for the Uſe of the Poor; Mr. *Henry* taking, and carefully keeping a particular account of it.

Such as deſired to be admitted to the Lord's Supper, he firſt diſcourſed with concerning their ſpiritual State; and how the Caſe ſtood between God and their Souls, not only to *examine* them, but to *inſtruct*, *teach*, and *encourage* them, as he ſaw occaſion; gently leading thoſe whom he diſcerned to be ſerious, though weak and timorous. He uſually diſcourſed with them more than once, as finding Precept upon Precept, and Line upon Line neceſſary: but he did it with ſo much Mildneſs, Humility, Tenderneſs, and Endeavour to make the beſt of every one, as greatly affected and won upon many. He was herein like our great Maſter, who *can have compaſſion on the ignorant*, and doth not *deſpiſe the Day of ſmall things*.

But his admiſſion of young People, out of the rank of *Catechumens* into that of *Communicants*, had a peculiar Solemnity in it. When ſuch as he catechized grew up to Years of diſcretion, if he obſerved them to be intelligent and ſerious, he marked them out to be admitted to the Lord's-Supper. When he had a competent number of ſuch, twelve or fifteen perhaps or more; he ordered each of them to come to him ſeverally, and diſcourſed with them of the things belonging to their everlaſting Peace; put it to their choice whom they would ſerve; and endeavoured

voured to *affect* them with thoſe things with which by their Catechiſm they had been made *acquainted*; drawing them with the Cords of Love into the way, which is called *Holy*. For ſeveral Lord's-days he catechized them, particularly in Publick concerning the Lord's Supper, the Duty of Preparation for it; and their *Baptiſmal Covenant*, which in that Ordinance they were to take upon themſelves, and to make their own *Act and Deed*. He often told them upon ſuch occaſions, that they were not to oblige themſelves to more than they were already obliged to by their *Baptiſm*, only to bind themſelves faſter to it. Then he appointed a Day in the Week before the Ordinance; when in a ſolemn Aſſembly on purpoſe, he prayed for them, and preached a Sermon to them, proper to their Age and Circumſtances; and ſo the following Sabbath they were all received together to the Lord's Supper. This he looked upon as the right *Confirmation*, or Tranſition into the State of adult Church-membership. The more ſolemn our covenanting with God is, the more *deep* and more *durable* the Impreſſions are likely to be. He hath recorded in his Diary, upon one of theſe occaſions, as his Heart's deſire and prayer for thoſe who were thus admitted; *That it might be as the Day of their Eſpouſals to the Lord Jeſus, and that they might each of them have a Wedding-Garment.*

3. The Diſcipline he obſerved in his Congregation, was, not ſuch as he could have wiſhed for, but the beſt he could get, conſidering what a ſcattered Flock

Flock he had, which was his trouble, but it could not be helped. He would ſometimes apply to his Circumſtances, that of *Moſes*, Deut. xii. 8,9. However, I ſee not but the end was effectually attained by the methods he took, though there wanted the formality of *Officers* and *Church-Meetings*, for the purpoſe. If he heard of any that *walked diſorderly*, he ſent for them, and reproved them, gently or ſharply, as he ſaw the Caſe required. If the Sin was publick and groſs he ſuſpended them from the Ordinance of the Lord's Supper, till they gave ſome Tokens of their Repentance and Reformation. And his Judgment was, that ſome publick Satisfaction ſhould be made to the Congregation, before Re-admiſſion. But whatever Offence or Breaches of chriſtian Peace happened, Mr. *Henry*'s peculiar Excellency lay in reſtoring with the Spirit of meekneſs; which, with his great Prudence, Love, and Condeſcenſion, ſo much commanded the Reſpects of his People, and won upon them, that there was univerſal Satisfaction in all his Management; and it may truly be ſaid of him, as of *David*, 2 *Sam.* iii. 36. That *whatſoever he did pleaſed all the People.* This is an Inſtance and Evidence, that thoſe Miniſters who will rule by Love and Meekneſs, need no other Laws or Canons to rule by, than thoſe of the holy Scripture. *How forcible are right Words?* Job vi. 25.

4. He was very ſtrict and ſerious in obſerving the *Publick Faſts* appointed by Authority, and called them

them a delight. He had ſeldom any one to aſſiſt him in carrying on the Duties of thoſe Days. He began about nine o'Clock, and never left the Pulpit till about four in the Afternoon, ſpending all that time in praying, expounding, ſinging, and preaching, to the admiration of all that heard him, who were generally more on ſuch Days than uſual. And he was ſometimes obſerved, to be more warm and lively towards the latter end of the Duties of a *Faſt-day*, than at the beginning; as if the Spirit were moſt willing and enlarged, when the Fleſh was moſt weak. In all his Performances on publick Faſt-days; he attended to what was the proper work of the Day. His Prayers and Pleadings with God on thoſe Days, were eſpecially for *National Mercies*, and the pardon of *National Sins*. How excellently did he order the Cauſe before God, and fill his Mouth with Arguments, in his large and particular Interceſſions for the Land, for the King, the Government, the Army, the Navy, the Church, the *French* Proteſtants, *&c.* Before a Faſt-day he would be more than ordinarily inquiſitive concerning the State of publick Affairs, as *Nehemiah* was, *Neh.* i. 2. that he might know the better how to order his prayers and preaching: for on ſuch a Day, he hath ſometimes ſaid, *as good ſay nothing, as nothing to the purpoſe.* He made it his Buſineſs on Faſt-days, to ſhew People their Tranſgreſſions, eſpecially the Houſe of *Jacob* their Sins. *'Tis moſt proper*, ſaid he, *to preach of Chriſt on Lord's-days, to preach of Sin on Faſt-*

Faſt-days, and to preach Duty on both. Hypocriſy in Hearers, and Flattery in Preachers, as he would ſometimes ſay, *is bad at any time, but it is eſpecially abominable upon a Day of Humiliation.*

5. He preached a great many *Lectures*, in the Neighbourhood, ſome *ſtated*, ſome *occaſional*, in ſupplying of which he was very indefatigable. He hath ſometimes preached a Lecture; rode eight or nine Miles, and preached another, and the next day two more. To quicken himſelf to diligence, he would often ſay, *Our opportunities are paſſing away, and we muſt work while it is Day, for the Night cometh.* Once, having very wet and foul Weather to go through to preach a Lecture; he ſaid, he comforted himſelf with two Scriptures, one was 2 *Tim.* ii. 3. *Endure hardneſs, as a good Soldier of Jeſus Chriſt*: The other (becauſe he expoſed and hazarded his Health, for which ſome blamed him) was 2 *Sam.* vi. 21. *It was before the Lord.* He took all occaſions in his Lectures abroad, to poſſeſs the Minds of People with ſober and moderate Principles, and to ſtir them up to the ſerious Regard of thoſe things wherein we are all agreed. *We are met here together*, ſaid he once in an Exhortation, with which he often began his Lecture, *not becauſe we think ourſelves better than others, but becauſe we deſire to be better than we are.*

He was very happy in the choice of Subjects for his Week-day Lectures. At one which was ſtated, he preached againſt *Errors* in general, from

James

Jam. i. 16, *Do not err, my beloved Brethren*; particularly from divers other Scriptures he ſhewed, that we muſt not err concerning *God* and *Chriſt*, and the *Spirit*; concerning *Sin* and *Repentance*, *Faith* and *Good Works*; concerning *God's Ordinances*; concerning *Grace* and *Peace*, and *Afflictions* and *Proſperity*, and *the things of the Life to come*. At the monthly Lectures at his own Houſe, he choſe to preach upon the four laſt things *Death* and *Judgment*, *Heaven* and *Hell*, in many particulars; but commonly a new Text for every Sermon. When he had in many Sermons finiſhed the firſt of the four, one that uſed to hear him ſometimes, enquiring of his progreſs in his Subject, asked him if he had done with Death? meaning that Subject concerning Death; to which he pleaſantly replied, *No, I have not done with him yet; I muſt have another turn with him, and he will give me a Fall; but I hope to have the Victory at laſt.* He would ſometimes remove the Lectures in the Country from one place to another, for the benefit of thoſe that could not travel. Once having adjourned a Lecture to a new place, he began it with a Sermon on *Acts* xvii. 6. *Theſe Men, that have turned the World upſide down, are come hither alſo*; in which he ſhewed how falſe the Charge is, as they meant it; for Religion doth not diſturb the Peace of Families or Societies, doth not cauſe any Diſorder or Unquietneſs, *&c.* And yet in another ſenſe there is a great Truth in it; That when the Goſpel comes in Power to any Soul,

it

it *turns the World upſide down* in that Soul, ſuch is the Change it makes there. All this he did *gratis*, and without being *burthenſome to any*; nay he was beſt pleaſed, when nothing was got for his Entertainment at the places where he preached, but he came home (tho' ſome Miles) faſting; it was a trouble to him to ſee his Friends careful about much ſerving, tho' it was out of their reſpect to him.

Laſtly, As he was an excellent *Preacher* himſelf, ſo he was an exemplary *Hearer* of the Word, when others preached, though every way his Inferiours; ſo reverent, ſerious, and attentive was he in hearing, and ſo obſervant of what was ſpoken. I have heard him ſay, that he knew one (and I ſuppoſe it was as *Paul* knew a Man in Chriſt) who could truly ſay, to the Glory of God, that for forty Years he had never ſlept at a Sermon. He was diligent alſo to improve what he had heard by Meditation, Repetition, Prayer and Diſcourſe. He was a very great Encourager of young Miniſters that were humble and ſerious, though their Abilities and Performances were mean. He hath noted in his Diary, this ſaying of a godly Man, a Hearer of his, as that which affected him, 'I find it eaſier to go ſix Miles to hear a Ser-'mon, than to ſpend one quarter of an Hour in 'meditating upon it and praying it over in ſecret, '(as I ſhould) when I come home.'

The Circumſtances of his Family, in theſe laſt nine Years of his Life, were ſomewhat different from what they had been; but the *Candle of God*

continued

continued to ſhine upon his Tabernacle. In the Years 1687, and 1688, he married all his five Children; the three eldeſt in four Months time, in the Year 1687, and the other two in a Year and a half after; ſo many *Swarms* (as he uſed to call them) *out of his Hive*; and all not only with his full Conſent, but to his abundant Comfort and Satisfaction. He would ſay, he thought it the Duty of Parents to ſtudy to oblige their Children in that Affair. And tho' no Children could be more eaſy and *at reſt* in a Father's Houſe than his, yet he would ſometimes ſay concerning them, as *Naomi* to *Ruth*, Ruth iii. 1. *Shall I not ſeek reſt for thee?* Two Advices he uſed to give, to his Children and others, in their Choice of that Relation; viz. *Keep within the bounds of Profeſſion*, ſuch as one may charitably hope is from a good Principle: and *look at Suitableneſs*, in Age, Quality, Education, Temper, &c. He would commonly ſay to his Children, with reference to that choice; *pleaſe God and pleaſe yourſelves, and you ſhall never diſpleaſe me*; and greatly blamed thoſe Parents, who conclude Matches for their Children, without their Conſent. He never aimed at great things in the World for his Children, but ſought for them in the firſt place the Kingdom of God, and the Righteouſneſs thereof. He uſed to mention this ſaying of a pious Gentlewoman, who had many Daughters, *The care of moſt People is, how to get good Husbands for their Daughters; but my care is to fit my Daughters to be good Wives; and then let*

God

God provide for them. In this as in other things, Mr. *Henry* ſteered by that Principle; That *a Man's Life conſiſteth not in the abundance of the things that he poſſeſſeth.* And it pleaſed God ſo to order it, that all his Children were diſpoſed of, into Circumſtances very agreeable and comfortable, both for *Life* and *Godlineſs.* He was greatly affected with the Goodneſs of God to him therein, without any forecaſt or contrivance of his own. *The Country,* ſaith he in his Diary, *takes Notice of it; what then ſhall I render?*

All his four Daughters were married at *Whitewell*-Chappel, and he preached a Wedding-Sermon for each of them, in his own Family after. He would often tell his Friends, that thoſe who deſire, in the married Condition, to live in the *Favour of God,* muſt enter upon that Condition in the *Fear of God*; for 'tis an ill Omen to ſtumble at the Threſhold. He had much comfort in all his Children and their Yoke-fellows, eſpecially as four of the five Families, which branched out of his, were by divine Providence, ſettled at *Cheſter.*

His youngeſt Daughter was married *April* 26, 1688, the ſame Day of the Year and Week, as he obſerves in his Diary, and in the ſame place that he was married to his dear Wife, twenty eight Years before; upon which this is his Remark, *I cannot deſire for them, that they ſhould* receive *more from God than we have received, in that Relation and Condition; but I would deſire, and do deſire, that they may* do *more for God in it, than we have done.* His uſual Compliment

pliment to his new married Friends, was, others wiſh you *all Happineſs*, I with you *all Holineſs*, and then there is no doubt but you will have *all Happineſs*.

When the Marriage of the laſt of his Daughters was concluded on, he thus writes; *I.* Joſeph *gone, and* Simeon *gone, and muſt* Benjamin *go alſo? We will not ſay that all theſe things are againſt us, but for us: If we muſt be in this merciful way bereaved of our Children, let us be bereaved, and God turn it for good to them; as we know he will, if they love and fear his Name.* And when he parted with her to the Houſe of her Husband, he thus writes; *We have ſent her away, not as* Laban *ſaid he would have ſent his Daughters away, with* Mirth, *and* Songs, *with* Tabret, *and* Harp, *but with Prayers and Tears, and hearty good Wiſhes; and now,* ſaith he in his Diary, *we are alone again, as we were in our beginning; God be better to us than twenty Children!* Upon the ſame occaſion he thus writes to a dear Relation; *We are now left as we were,* One *and* One, *and yet but* one One; *the Lord, I truſt, that hath brought us thus far, will enable us to* finiſh well; *and then all will be* well, *and not till then.*

He often mentioned as the matter of his great Comfort, and his deſire that it might continue, the Love and Unity that was among his Children; and that, as he writes, the tranſplanting of them into new Relations, had not *leſſened* that Love, but rather increaſed it: for this he often gave thanks to the God

God of Love; noting from *Job* i. 4. That the Children's Love to one another is the Parent's Comfort and Joy. In his *laſt Will*, this is the Prayer which he puts up for his Children, *That the Lord would build them up in Holineſs, and continue them ſtill in brotherly Love, as a bundle of Arrows which cannot be broken.*

When his Children were removed from him, he was a daily *Interceſſor* at the Throne of Grace for them and their Families. Still the Burnt-offerings were offered according to the number of them all. He uſed to ſay, *Surely the Children of ſo many Prayers will not miſcarry.* Their particular Circumſtances of Affliction and Danger, were ſure to be mentioned by him with ſuitable Petitions. The greateſt Affliction he ſaw in his Family, was the Death of his dear Daughter in Law, *Catharine*, the only Daughter of *Samuel Hardware*, Eſq; who, about a Year and a half after ſhe was tranſplanted into his Family (to which ſhe was the greateſt *Comfort* and *Ornament* imaginable) died of the Small-Pox in Child-bed, upon the Thankſgiving Day for King *William*'s coming in, *Feb.* 14, 1689. She died but a few Weeks after Mr. *Henry* had married the laſt of his Daughters, upon which Marriage he had ſaid; *Now we have a full Leaſe; and God only knows which Life will drop firſt.* She comforted herſelf in the extremity of her illneſs with this Word, *Well, when I come to Heaven, I ſhall ſee that I could not have been without this Affliction.* She had been for ſome time before under

under ſome Fears as to her ſpiritual State, but the Clouds were through Grace diſpelled, and ſhe finiſhed her Courſe with Joy, and a chearful Expectation of the Glory to be revealed. When ſhe lay ill, Mr. *Henry* (being in fear, not only for her, but the reſt of his Children in *Cheſter*, who had none of them paſt that perilous Diſtemper) wrote thus to his Son, on the Evening of the Lord's-day; *I have juſt done the publick Work of this Day, wherein, before many ſcores of Witneſſes, (many of whom, I dare ſay, are no little concerned for you) I have abſolutely, freely, and unreſervedly given you all up to the good Will and Pleaſure of our Heavenly Father, waiting what he will do with us; for Good I am ſure we have received, and ſhall we not receive Evil alſo?* He preached at *Cheſter*, upon occaſion of that ſad Breach in his Family, on *Job* x. 3. *Shew me wherefore thou contendeſt with me.*

When two of his Children lay dangerouſly ill, after he had been earneſtly praying for them, he wrote thus in his Diary; 'If the Lord will be pleaſed to grant me my Requeſt this time concerning my Children, I will not ſay, as the Beggars at our Door uſed to do, I'll never *ask* any thing of him *again*; but on the contrary, he ſhall hear oftner from me than ever; and I will *love God the better*, and *love Prayer the better*, as long as I live.' He uſed to ſay, Tradeſmen take it ill, if thoſe that are in their *Books*, go to another *Shop*; while we are ſo much *indebted* to God for paſt Mercies, we are bound to *attend* him for further Mercies.

As

As he was an Interceſſor for his Children at the Throne of Grace, ſo he was upon all occaſions a Remembrancer to them, both by Word and Letter, to quicken them to that which is good. How often did he inculcate this upon them? *Love one another, and the God of Love and Peace will be with you. Do all you can, while you are together, to help one another to Heaven, that you may be together there, for ever, and with the Lord.* When the Families of his Children were in Health and Peace, he wrote thus to them; 'Twas one of *Job*'s Comforts in his Proſperity, that his Children loved one another, and feaſted together: The ſame is ours in you, which God continue. But you will not be offended, if we pray that you may none of you *curſe God in your Hearts.* Remember the Wheel is always in Motion, and the Spoke that is uppermoſt will be under, and therefore mix Tremblings always with your Joy.'

He much rejoiced in the Viſits of his Children, and made that *the matter of his Thankſgiving*, as he did other things, which were the *matter of his Rejoicing.* His uſual ſaying at parting, was, *This is not the World we are to be together in, and 'tis well it is not; but there is ſuch a World before us:* And his uſual Prayer was, *That our next Meeting might be either in Heaven, or further on in our way towards it.*

He had in eight Years time, twenty four Grand-Children born, ſome by each of his Children, concerning whom he would often bleſs God

God, that they were all *the ſealed ones of the God of Heaven, and enrolled among his Lambs.* On the Birth of his ſecond Grand-Child, at a troubleſome time as to publick Affairs, he thus writes, *I have now ſeen my Children's Children, let me alſo ſee Peace upon Iſrael; and then I will ſay, Lord, now letteſt thou thy Servant depart.* Some were much affected, when he baptized two of his Grand-Children together at *Cheſter*, publickly, and preached on *Gen.* xxxiii. 5. *They are the Children which God hath graciouſly given thy Servant.* He obſerved in what a pious, gracious manner *Jacob* ſpeaks. He had ſpoken good Senſe, if he had only ſaid, *They are my Children*; but then he had not ſpoken like *Jacob*, like one that had lately ſeen the Face of God. Tho' our Speech be not always *of* Grace, yet it muſt be always *with* Grace. There is a kind of Language, the air of which ſpeaks it the *Language of Canaan*; Chriſtians ſhould ſpeak like Chriſtians.

Soon after his Children were married, his Houſe was filled again with the Children of ſeveral of his Friends, whom he was, by much importunity, perſuaded to take to table with him. All that knew him, thought it very deſirable that ſuch a Maſter of a Family, ſhould have a large one. He was firſt almoſt neceſſitated to it, by the Death of his Friend and Kinſman, Mr. *Benyon* of *Aſh*, who left his Children to his Care. Some he took *gratis*, or for ſmall Conſideration; and when by reaſon of the advances of Age he could not go about doing good ſo

much as he had done, he laid out himself to do the more at home. He kept a Teacher to attend their School-Learning; and they had the benefit, not only of his Inſpection in that, but (which was much more) his Family-Worſhip, Sabbath-Inſtructions, Catechizing and daily Converſe. Nothing but the hopes of doing good to the riſing Generation, could have prevailed with him to take this trouble upon him. He would often ſay, *We have a buſy Houſe, but there is a Reſt remaining. We muſt be doing ſomething in the World while we are in it; but this faſhion will not laſt long; methinks I ſee it paſſing away.*

Some who had gone through a Courſe of Univerſity-Learning, at private Academies, deſired to ſpend ſome time in his Family, before their Entrance upon the Miniſtry; that they might have the benefit, not only of his publick and Family-Inſtructions, but of his learned and pious Converſe, in which, as he was thoroughly furniſhed for it, he was very *free* and *communicative*. The great thing he preſſed upon thoſe who intended the Miniſtry, was to ſtudy the Scriptures, and make them familiar. *Bonus Textuarius eſt bonus Theologus*, was a Maxim he often minded them of. For this purpoſe he recommended to them the ſtudy of *Hebrew*, that they might be able to ſearch the Scriptures in the Original. He alſo adviſed them to the uſe of an *inter-leaved* Bible, wherein to inſert ſuch Expoſitions and Obſervations, as occur occaſionally in Sermons or other Books;

Books; which he would ſay, are ſometimes more happy and conſiderable, than thoſe that are found in profeſſed Commentators. When ſome young Men deſired the Happineſs of coming into his Family, he would tell them, 'You come to me, as *Naaman* did 'to *Eliſha*, expecting that I ſhould do this and 'tother for you; but alas, I can but ſay as he did, '*Go waſh in Jordan*; go, ſtudy the Scriptures. I 'profeſs to teach no other Learning but the Scrip-'ture-Learning.' It was but a little before he died, that in reading *Iſa.* l. he obſerved from *v.* 4, *The Lord God hath given me the Tongue of the learned*, &c. That the true Learning of a Goſpel-Miniſter conſiſts not in being able to talk Latin fluently, and to diſpute in Philoſophy, but in being able to *ſpeak a word in a Seaſon* to weary Souls. He that knows how to do that well, is a *learned Miniſter*.

CHAP. IX.

His Sickneſs, Death, and Burial.

IN the time of his Health, he made Death very familiar to himſelf, by frequent and pleaſing Thoughts and Meditations of it; and endeavoured to make it ſo to his Friends, by ſpeaking often of it. His Letters and Diſcourſes ſpoke his conſtant ex-

pectations of Death; thus did he learn to *die daily*: And it is hard to ſay, whether it was more *eaſy* to him to ſpeak, or *uneaſy* to his Friends, to hear him ſpeak, of leaving the World. This minds me of a Paſſage I was told by a worthy *Scotch* Miniſter, Mr. *Patrick Adair*, that viſiting Mr. *Durham* of *Glaſgow* in his laſt Sickneſs, which was long and lingering; he ſaid to him, Sir, I hope you have ſo ſet all in order, that you have nothing elſe to do but to die: *I bleſs God* (ſaid Mr. *Durham*) *I have not had that to do neither theſe many Years.* Such is the comfort of dying daily, when we come to die indeed.

Mr. *Henry's* Conſtitution was tender, and yet by the Bleſſing of God upon his great Temperance, care of his Diet, and moderate Exerciſe by walking in the Air, he for many Years enjoyed a good meaſure of *Health*, which he uſed to call *The Sugar that ſweetens all temporal Mercies*; for which therefore we ought to be very thankful, and of which we ought to be very careful. He had ſometimes violent Fits of the *Cholick*, which would be very afflictive for the time. Towards his latter end he was ſometimes diſtreſſed with a pain, which his Doctor thought might ariſe from a Stone in his Kidnies. Being once recovering from a ſharp Fit, he ſaid to one of his Friends, that asked him how he did, he hoped *by the Grace of God, he ſhould now be able to give one blow more to the Devil's Kingdom*; and often profeſſed, he did not *deſire to live a Day longer than he might do God ſome Service.* He ſaid to another, when

when he perceived himſelf recovering; *Well, I thought I had been putting into the Harbour, but find I muſt to Sea again.* He was ſometimes ſuddenly taken with fainting Fits, which when he recovered from, he would ſay, *Dying is but little more.*

When he was in the Sixty third Year of his Age, he numbered the Days of it, from *Auguſt* 24, 1693, to *Auguſt* 24, 1694, when he finiſhed it: and then he thus wrote in his Diary; *This Day finiſheth my commonly dying Year, which I have numbered the Days of; and ſhould now apply my Heart more than ever to heavenly Wiſdom.* He was much pleaſed with that Expreſſion of our *Engliſh* Liturgy, in the Office of *Burial*, and frequently uſed it, *In the midſt of Life we are in Death.*

The increaſing Infirmities of Age very little abated his vigour and livelineſs in preaching, but he ſeemed to renew his Youth as the Eagles; as thoſe that are *planted in the Houſe of the Lord*, who *ſtill bring forth Fruit in old Age*; not ſo much to ſhew that they are upright, as *to ſhew that the Lord is upright*, *Pſalm* xcii. 14, 15. But in his latter Years, Travelling was very troubleſome to him; and he would ſay, as Mr. *Dod* uſed to do, that when he thought like *Samſon*, to ſhake himſelf as at other times, he found his *hair was cut*. His Senſe of this led him to preach an occaſional Sermon not long before he died, on *John* xxi. 18. *When thou waſt young, thou girdedſt thyſelf*, &c. Another occaſional Sermon he preached when he was old, for his

own Comfort, and the Comfort of his aged Friends, on *Pſalm* lxxi. 17, 18. *O God, thou haſt taught me from my Youth*, &c. he obſerved there, That it is a bleſſed thing to be taught of God from our Youth; thoſe that have been thus taught, ought to declare his wondrous Works all their Days; and thoſe that have done this, may comfortably expect, that when they are old he will not forſake them.

For ſome Years before he died, he uſed to complain of an *habitual Wearineſs*, contracted, he thought, by ſtanding to preach, ſometimes very uneaſily, and in inconvenient places, immediately after riding. He would ſay, every Miniſter was not cut out for an *Itinerant*; and ſometimes the manifeſt Attention and Affection of People in hearing, enlarged him both in length and fervency, more than his ſtrength could bear. Not many Months before he died, he wrote thus to a Relation, who enquired concerning his Health, *I am always habitually weary, and expect no other, till I lie down in the Bed of Spices:* And, bleſſed be God, ſo the Grave is to all the Saints. When ſome of his Friends perſuaded him to ſpare himſelf, he would ſay, *It's time enough to reſt when I am in the Grave; What were Candles made for, but to burn?*

It doth not appear that he had any particular Preſages of his Death; but there were many Inſtances of his actual gracious expectation of it, more than ordinary for ſome time before. The laſt Viſit he made to his Children in *Cheſter*, was in *July*, 1695. almoſt

almoſt a Year before he died, when he ſpent a Lord's-day there, and preached on *Philemon*, 25. *The Grace of our Lord Jeſus Chriſt be with your Spirit.* By Grace he underſtood, not ſo much the *good Will* of God towards us, as the *good Work* of God in us, called the *Grace of Chriſt*, both becauſe he is the Author and Finiſher of it, and becauſe he is the Pattern of it. Now *the choiceſt Gift we can ask of God for our Friends is, that this Grace of our Lord Jeſus Chriſt may be with their Spirits: How earneſt therefore ſhould we be in praying to God for Grace, both for our ſelves and for our Relations!* The *Thurſday* following being kept as a Faſt in his Son's Congregation at *Cheſter*, he preached on *Luke* xix. 41. *He beheld the City and wept over it*, which proved his *Farewell* to the Town, as the former was his *Farewell* to his Friends and Relations in it.

Not many Weeks before he died, he wrote thus to one of his Children, 'We are well here, thanks 'be to God, and are glad to hear that you and 'yours are well alſo: God in Mercy continue 'it! But why ſhould we be well always? Do we 'deſerve it? Are there no Mixtures in our Obe'dience? Are there any Perſons or Families, at 'whoſe door Sickneſs and Death never knocked? 'Muſt the *Earth be forſaken* for us, or the *Rock re'moved out of its place?* Is it not enough that we be 'dealt with *according to the manner of Men?* and 'that we have a Promiſe, that it ſhall end *well*, 'everlaſtingly *well?*'

To another of his Children, about the ſame time he writes, 'We are ſenſible that we decline 'apace, but the beſt of it is, that as Time goes, 'Eternity comes, and we are in good hope, thro' 'Grace, that it will be a comfortable Eternity.'

In *April*, 1696, a few Weeks before he died, his Son's Father-in-Law, *Robert Warburton*, Eſq; was gathered to his Grave in peace, in a good old Age: Upon the Tidings of his Death, Mr. *Henry* wrote thus to his Son; *Your Fathers, Where are they? Your Father-in-Law gone, and your own Father going; but you have a good Father in Heaven, who lives for ever.* He was wont ſometimes to ſubſcribe his Letters, *Your ever-loving, but not ever-living Father.*

It was not a Month before he died, that in a Letter to his Friend and Brother, Mr. *Tallents* of *Shrewsbury*, he had this paſſage; 'Methinks it is 'ſtrange, that it ſhould be your Lot and mine, to 'abide ſo long on Earth by the Stuff, when ſo ma-'ny of our Friends are dividing the Spoil above; 'but God will have it ſo; and to be willing to live 'in obedience to his holy Will, is as true an Act 'of Grace, as to be willing to die when he calls, 'eſpecially when Life is Labour and Sorrow. 'But when it is Labour and Joy, Service to his 'Name, and ſome meaſure of Succeſs and Comfort 'in ſerving him; when it is to ſtop a Gap, and 'ſtem a Tide, it is to be rejoiced in; 'tis Heaven 'upon Earth: nay, one would think, by the

'Pſalmiſt's

'Pſalmiſt's oft repeated Plea, *Pſalm* vi, xxx, 'lxxxviii, cxv, cxviii, that it were better than to 'be in Heaven itſelf; and can that be?'

A little before his Sickneſs and Death, he had ſeveral of his Children, and his Children's Children about him, at *Broad-Oak*, with whom he was much refreſhed, and very cheerful; but often ſpoke of the *faſhion* he was in, as *paſſing away*; and told them, he ſhould be there but a while to bid them welcome. He was obſerved frequently in Prayer, to beg of God, that *he would make us ready for that, which would come certainly, and might come ſuddenly.* One asked him how he did, he anſwered, *I find the Chips fly off apace, the Tree will be down ſhortly.*

The laſt time he adminiſtered the Lord's Supper, a Fortnight before he died, he cloſed the Adminiſtration with that Scripture, 1 *John* iii. 2. *It doth not yet appear what we ſhall be*; not yet, but it will ſhortly.

The Sabbath but one before he died, being in the courſe of his Expoſition, come to that difficult part of Scripture, the xlth of *Ezekiel*, and the following Chapters; he ſaid he would endeavour to explain thoſe Prophecies to them; and added, *If I do it not now, I never ſhall*: And he obſerved, that the only prophetical Sermon which our Lord Jeſus preached, was but a few Days before he died. This many of his Hearers not only reflected upon afterwards, but took Notice of at that time with Con-

cern, as having ſomething in it more than ordinary.

On the Lord's-day *June* 21, 1696, he went through the work of the Day with his uſual Vigor and Livelineſs. He was then preaching over the firſt Chapter of St. *Peter*'s ſecond Epiſtle, and was that Day on thoſe Words, *add to your Faith Virtue*, v. 5. He took *Virtue* for chriſtian Courage and Reſolution in the Exerciſe of Faith; and the laſt thing he mentioned, in which Chriſtians have need of Courage, is in *Dying*; *for*, as he was often uſed to ſay, *It is a ſerious thing to die*, and *to die is a Work by itſelf*. That Day he gave Notice, both Morning and Afternoon, with much Affection, of the publick Faſt, which was appointed by Authority the *Friday* following, *June* 26, preſſing his Hearers, as he uſed to do upon ſuch occaſions, to come in a prepared Frame, to the ſolemn Services of that Day.

The *Tueſday* following, *June* 23, he roſe at ſix o'Clock, according to his Cuſtom, after a better Night's Sleep than ordinary, and in wonted Health. Between ſeven and eight o'Clock he performed Family-Worſhip in the uſual manner; he expounded very largely, the former half of the civth Pſalm, and ſung it; but was ſhorter in Prayer than uſual, being then (as it was thought) taken ill. *Bleſſed is that Servant, whom his Lord when he comes, ſhall find ſo doing.* Immediately after Prayer he retired to his Chamber, not ſaying any thing of his Illneſs, but

was

was ſoon after found upon his Bed in great Extremity of pain, in his Back, Breaſt and Bowels; it ſeemed to be a complicated Fit of the *Stone* and *Cholick*, with very great Extremity. The means uſed to give him Relief were ineffectual; he had not the leaſt intermiſſion or remiſſion of Pain, neither up, nor in Bed, but in a continual toſs. He ſaid ſometimes, *God's* Iſrael *may find* Jordan *rough*; *but there's no Remedy*; *they muſt thro' it to* Canaan; and would ſpeak of a good Man who uſed to ſay, he was not ſo much afraid of *Death* as of *Dying*. We know they are not the Godly People, part of the Deſcription of whoſe Condition it is, that there are no *Bands in their Death*, and yet their *End is Peace*, their *Death Gain*, and they have *Hope* in it.

In this Extremity he was ſtill looking up to God, and calling upon him, who is a preſent Help in the needful Hour. When the Violence of his Pain forced Groans and Complaints from him, he would preſently correct himſelf with a patient and quiet ſubmiſſion to his heavenly Father, and a cheerful acquieſcence in his Will. *I am aſhamed*, ſaith he, *of theſe Groans*; *I want Virtue*; *O for Virtue now, when I have need of it!* (referring to his Subject the Lord's-day before) *Forgive me that I groan thus, and I will endeavour to ſilence them*; *But indeed my ſtroke is heavier than my groaning*. It is true what Mr. *Baxter* ſaid in his Pain, there's no diſputing againſt ſenſe. It was his trouble, as it was Mr. *Baxter's*, that by reaſon of his bodily Pain, he could not expreſs his

inward comfort; however with that God graciouſly ſtrengthened him in his Soul. He ſaid to thoſe about him, they muſt remember what Inſtructions and Counſels he had given them when he was in Health; for now he could ſay but little to them, only refer them to what he had ſaid, as to that which he would live and die by.

It was two or three Hours after he was taken ill, before he would ſuffer a Meſſenger to be ſent to *Cheſter* for his Son, and the Doctor, ſaying, he ſhould either be better or dead before they could come; but at laſt ſaid, as the Prophet did to his importunate Friends, *Send.* About eight o'Clock that Evening they came, and found him in the ſame Extremity of Pain, which he had been in all Day. And Nature being before ſpent with his conſtant and indefatigable Labours in the Work of the Lord, now *ſunk* under it's Burthen, and was quite diſabled to grapple with ſo many Hours inceſſant pain. What further means were then uſed proved fruitleſs. He apprehended himſelf going apace, and ſaid to his Son, when he came in, *O Son, you are welcome to a dying Father? I am now ready to be offered, and the time of my Departure is at Hand.* His pain continued very acute, but he had Peace within. *I am tormented*, ſaid he once, *but bleſſed be God, not in* this *Flame*; and ſoon after *I am all on Fire* (when at the ſame time his extreme parts were cold) but preſently added, *Bleſſed be God, it is not the Fire of Hell.* To ſome of his Neighbours who came

came in to ſee him, he ſaid, *O make ſure work for your Souls, by getting an Intereſt in Chriſt while you are in Health; for if I had that work to do now, what would become of me? but I bleſs God I am ſatisfied.* It was a Caution he was often wont to give; *See to it, that your work be not undone, when your time is done, leſt you be undone for ever.*

Towards ten or eleven o'Clock that Night, his Pulſe and Sight began to fail; of the latter he himſelf took notice, and inferred from it the near approach of his Diſſolution. He took an affectionate farewell of his dear Yoke-fellow, with a *thouſand thanks* for all her Love, Care, and Tenderneſs; left a Bleſſing for all his dear Children, their dear Yoke-fellows and little ones, that were abſent. He ſaid to his Son, who ſat under his head; *Son, the Lord bleſs you, and grant that you may do worthily in your Generation, and be more ſerviceable to the Church of God than I have been*; ſuch was his great Humility to the laſt. And when his Son replied, O Sir, pray for me, that I may but tread in your ſteps; he anſwered, *yea, follow Peace and Holineſs*, and *let them ſay what they will.*——More he would have ſaid to bear his dying Teſtimony to the way in which he had walked, but Nature was ſpent, and he had not ſtrength to expreſs it.

His Underſtanding and Speech continued almoſt to the laſt Breath, and he was ſtill in his dying Agonies calling upon God, and committing himſelf to him. One of the laſt words he ſaid, when he found

found himſelf ready to depart, was, *O Death, where is thy* ——; with that his Speech faltered, and within a few Minutes (after about ſixteen Hours illneſs) he quietly breathed out his precious Soul, into the Hands of his dear Redeemer, whom he had truſted, and faithfully ſerved in the work of the Miniſtry, about forty three Years. He departed betwixt twelve and one o'Clock in the Morning of *June* 24, *Midſummer-day*, in the Sixty fifth Year of his Age. Happy, thrice happy he, to whom ſuch a ſudden Change was no *Surprize*, and who could *triumph* over Death, as an unſtung, diſarmed Enemy, even when he made ſo fierce an onſet! He had often ſpoke of it as his deſire, that if it were the will of God, *he might not out-live his uſefulneſs*; and it pleaſed God to grant him his Deſire, and give him a ſhort Paſſage from the Pulpit to the Kingdom; from the Height of his Uſefulneſs, to receive the recompence of Reward.

After the Account we have given of his great Uſefulneſs, it is eaſy to imagine what Sorrow and Mourning there was among his Friends, when they heard that the Lord had taken away their Maſter from their Head. One that lived ſo much *deſired*, could not but die much *lamented*. The Surprize of the Stroke put People into a perfect aſtoniſhment; and many ſaid, the Lord removed him ſo ſuddenly, becauſe he would not deny the many Prayers that would have been put up for his Recovery, had it been known that he was in Peril. It aggravated this

this ſevere Diſpenſation, and made it, in the apprehenſion of many, look the more diſmal, that this powerful Interceſſor was taken away juſt before a *Faſt-day*, when he would have been earneſtly interceding with God, for Mercy for the Land. However it proved a Faſt-day indeed, and a Day of Humiliation to that Congregation, to whom an *empty Pulpit* was an awakening *Sermon*. The *Broad-Oak* was then, like that under which *Rebekah's* Nurſe was buried, *Gen.* xxxv. 8. *Allon-bachuth*, the Oak of Weeping. They who had often ſat with dry Eyes, under melting Ordinances, could not ſit ſo under ſuch a melting Providence, by which the Lord called ſo loudly to *weeping and to mourning, and to girding with Sack-cloth.* But Mr. *Henry* had been wont to give it for a Rule, grounded on *Pſalm* cxxvi. 5. that *Weeping muſt not hinder Sowing*; the People were come together and greatly affected, that their miniſter ſhould be taken from them juſt before a Faſt, which he had earneſtly preſſed them to the due Obſervation of; therefore a Mite was caſt into the Treaſury of the Nation's Prayers, and a word ſpoken to bring the Work, and the event of the Day together, by his Son from 2 *Kings* xiii. 20. *And* Eliſha *died and the Bands of the* Moabites *invaded the Land.* The Removal of publick uſeful Inſtruments is a ſad Preſage of publick dreadful Judgments.

The Day following being *Saturday*, *June* 27, the earthen Veſſel, in which this Treaſure had been lodged,

lodged, was laid up in the Grave, in *Whitchurch*-Church, attended by a very great Company of true Mourners, from all the Country round: many from *Cheſter* and *Shrewsbury*, and the Towns about, came to do him Honour at his Death. Beſides the Floods of *Tears* that were ſhed, there were abundance of Teſtimonies given to him, by Perſons of all ſorts, like that of *Jehoiada*, 2 *Chron.* xxiv. 16. That he was one *that had done good in Iſrael.* And there were thoſe who ſaid, He was a Man that no one did or could ſpeak evil of, except for his *Nonconformity.* He was uſed to ſay to his Relations, *when I am dead make little ado about me; a few will ſerve to bring me to my Grave*; but his mind could not be obſerved in that; 'twas impoſſible ſuch a burning and ſhining Light could be extinguiſhed, but there muſt be univerſal Notice taken of it. Multitudes came unſought unto, nor was there any other Noiſe there, but that of general Lamentation.

That Morning, before the Removal of the Corpſe, a moſt affectionate Sermon was preached in Mr. *Henry*'s Meeting-place, by his dear and worthy Friend Mr. *Tallents* of *Shrewsbury*, who was eleven Years elder than he, and ſurvived him about twelve. He was willing to take that opportunity, to teſtify the great Love and Honour he had for Mr. *Henry*, whom he called *a Friend, that is nearer than a Brother.* His Text was *Rom.* viii. 23. *And not only they, but our ſelves alſo, which have the*

firſt

firſt Fruits of the Spirit, even we ourſelves groan within our ſelves, waiting for the Adoption, to wit the redemption of our Body. In his Application he ſhewed how 'the conſideration of the Spirit and Life of 'this eminent Servant of God, would greatly lead 'us to believe on Chriſt, and to have the Spirit of 'Chriſt and live after it; to ſuffer with Chriſt, 'and to groan for our Adoption.' Several things were hinted concerning him, which have been mentioned already in this Narrative, and a very honourable Teſtimony born to him. From a long acquaintance with him, he witneſſed concerning him, to thoſe who knew his Record to be true, that 'he was *humble* and *meek*, *kind* and *peaceable*, *wiſe* 'and *charitable*, and one in whom the Fruits of the 'Spirit were *eminently*: That he was a *Friend* and 'Counſellor, and a *Father* to many: that his Expounding and Preaching was *plain* and *pleaſant*, 'warm and *full*, ſuch as few could reach, and 'greatly *bleſſed* by God; and that in it he laboured 'more abundantly than any.' And after a great *encomium* of him, it was excellently obſerved, and muſt be mentioned here, as that which was highly agreeable to Mr. *Henry*'s Spirit, and his Expreſſions upon all occaſions; 'That it was not his own '*Righteouſneſs* that ſaved him, nor his own *Strength* 'that quickened and upheld him, but Chriſt's '*Righteouſneſs* and Chriſt's *Strength*; for to him to 'live was *Chriſt*: And in all his Diſcourſes, Sermons and Letters, he was very careful to aſcribe

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'the Honour of all to Christ, and to make Christ 'his All in all.' He concluded with some words of seasonable Advice to those of that Society and Neighbourhood.

1. 'Give thanks to God, that ever you had such 'a Minister and had him so long, above thirty 'Years in this place. Do not many of you owe 'even your very Souls to him under God?

2. 'Rejoice in the Glory that he now enjoys. The '*Primitive* Christians buried their Saints with 'Hymns and Psalms of Joy. *Chrysostom* saith, we 'are to glorify God, and give thanks to him, that 'he hath crowned the *Deceased*, and freed them 'from their Labours; and chides those that *mour-* 'ned and *howled*. The Days of their Death were 'called the Birth-days of the Saints and Martyrs. 'And *Hierom* in his Epitaph on holy *Paula* (and in 'the Lives of other holy Persons, writ by him) 'saith, that at her Funeral no Shrieks were heard, 'but multitudes of Psalms and Hymns were sung in 'divers languages.

3. 'Bewail the Loss, the general Loss, and yours 'in particular, yet so as to have Hope in God.

4. 'Seek out for a Supply; God sent you one 'that could preach freely, and, which is more, that 'would do so too; one that sought not yours but 'you; and now God will see what you will do for 'your selves, that now the Shepherd is smitten, the 'Sheep may not be scattered. Pray to God to raise 'up

up others like him, and graciouſly to give you one.

5. 'Take heed of liking no Preacher, now he is 'gone. This is a uſual Fault among many that 'have had excellent Preachers; no Body can 'pleaſe them. But God may bleſs weaker means, 'and make your Souls live and thrive under them.

6. 'Hold faſt that which you have; it is the 'advice given to *Philadelphia*, the beſt of the 'Churches, *Rev.* iii. 11. Keep that good thing 'which is committed to you, that love to Chriſt 'and to Saints, to all Saints, that Knowledge of the 'Truth. Keep to his ſober Principles. Remember 'his dying Counſel, *Follow Peace and Holineſs*; 'have theſe things always in remembrance. Take 'heed of falling off; take heed of falling away; 'the World will draw you, and Satan will tempt 'you, and your own buſy Hearts will be apt to 'betray you; but go on humbly and honeſtly in 'the ſtrength of Chriſt, and fear not. Be not like 'thoſe Jews that turned aſide, when *John Baptiſt* 'was dead *John* v. 35. The Lord keep you from 'being ſuch, and give you to go on to his hea-'venly Kingdom.'

The next Day, being Lord's-day, Mr. *Owen* of *Oſweſtry*, afterwards of *Shrewsbury*, preached in the Morning, upon the Farewell of *Eliſha* to *Elijah*, 2 *Kings* ii. 12. *My Father, my Father, the Chariots of Iſrael and the Horſemen thereof! and he ſaw him no more; and he took hold of his own Cloaths and rent them.*

them. He obſerved, 1. 'That faithful Miniſters are 'the Fathers of a People, and their Chariots and 'Horſemen; the former a Metaphor taken from a 'Family, a peaceable Society; the latter from an 'Army, a warlike Body. Fathers to provide good 'things; Chariots and Horſemen to protect from 'evil things. 2. There is a time when we ſhall ſee 'theſe Fathers, theſe Chariots and Horſemen of '*Iſrael* no more.' Their time is appointed, their 'work cut out for them, and when thoſe are finiſh-'ed they are removed. 3. 'When God takes away 'our Fathers, the Chariots of our *Iſrael*, and the 'Horſemen thereof, it is a proper Seaſon for Mour-'ning and Lamentation.' Under this he did moſt affectionately excite us, 1. 'To be ſenſible of our 'Loſs, which is better felt than expreſt. 'Tis the 'loſs of one that was a *Father*; a Father to his 'Family, to whom he was conſtant in unfolding 'the holy Oracles; a Father to the Prophets, for 'Counſel, Conduct, and Example; the Sons of 'the Prophets never converſed with him, but they 'were, or might have been better for him; a Fa-'ther to his Congregation, now left orphans; 'Tis 'the loſs of one of *the Chariots and Horſemen of our* 'Iſrael; ſo eminent was he for Prevalency in 'Prayer, Courage in Duty, Conduct in Affairs, 'Conſtancy in Religion, and a firm adherence to 'his Miniſterial Vows, and Laſtly, a Contempt of 'the World, in which, as he that warreth, he did 'not entangle himſelf. 2. To be ſenſible of thoſe

'Sins,

Sins, which have provoked God to deprive us of him; Barrenneſs and Unfruitfulneſs under his Miniſtry; 'tis for this that God hath a Controverſy with us. 3. To bleſs God that we enjoyed him ſo long. 4. To be Followers of him, as he was of Chriſt. He was a Pattern for Miniſters, excelling in the knowledge of the Scriptures, induſtrious to advance the Honour of Chriſt, not addicted to Controverſies, but walking in the good old way; unwearied in the Work of God; exemplary for Humility and low Thoughts of himſelf, and his own Performances, for meekneſs and readineſs to forgive Injuries, for Candor in ſpeaking of others, and their words and actions, eminent for Family-Religion. Thoſe things therefore which you have heard and ſeen in him, do, and the God of Peace ſhall be with you. Theſe were the Heads which were copiouſly and excellently enlarged upon in that Sermon.

In the Afternoon of that Sabbath, another Sermon was preached by his Son, on *Heb.* xi. 4. *And by it, he being dead yet ſpeaketh*; is yet *ſpoken of* by us, and yet *ſpeaketh* to us.

The *Wedneſday* following, *July* 1, being the Lecture in courſe at *Danford* in *Whitchurch*-Pariſh, Mr. *Samuel Lawrence* of *Nantwich*, whoſe turn it was to preach that Lecture, brought up the long train of Mourners, (as he expreſſed it) in a pertinent Diſcourſe on *Heb.* xiii. 7. *Remember them which have* (or *have had*) *the Rule over you, who have ſpoken unto*

you

you the word of God, whose Faith follow, considering the end of their Conversation. 'Bishops no doubt, saith 'he, are here meant, Scripture Primitive Bi-'shops, the Pastors of particular Congregations, 'for they were such as had spoken to them the 'word of God, and watched for their Souls. *v.* '17. Such a one Mr. *Henry* was, that great Man, 'who is fallen this Day in *Israel*; removed from us, 'but hath left behind him a good Name to be re-'membred, a good Example to be imitated; ma-'ny good Words spoken to us, and many good 'Prayers put up for us. — Remember him *with* '*thankfulness*, that God has given such Power, such 'Gifts and Graces unto Men. I never knew a 'Man, said he, in all my Acquaintance, in whom 'I have seen so much of God as in good Mr. *Hen-*'*ry*, whose holy, humble, heavenly, gracious Con-'versation hath been to me, no small Confirmati-'on of the Truth of the Christian Religion; that 'God gave him to you, and continued him so long, 'to see the Church in a better State than he had 'sometimes seen it; that God crowned his La-'bours with such great Success, and continued him 'in his usefulness to the last. —— Remember him 'with a *quiet submission* to the Hand of God in his 'Removal from us. Sensible we must be of the 'stroke; 'tis a publick Loss, a Loss to the Minis-'try, our Hands are this Day weak; a Loss to the 'Nation, for which he was a powerful Intercessor; 'a Loss to this Country, in which he was a bur-

'ning

'ning and ſhining Light; yet we muſt acquieſce
'in the Divine Will. The Treaſure was in an
'earthen Veſſel, and God will bring us to depend
'more upon himſelf; and he is teaching us to
'live, and live to Chriſt, without good Mr. *Hen-*
'*ry*; tho' we have ſometimes ſaid, we did not
'know how we could live without him.—Remem-
'ber him to *pay* all Honour and Reſpect to his
'Name and Memory; riſe up, and call him Bleſ-
'ſed.—Remember him to *imitate* his good Exam-
'ple. Many of you will be called Mr. *Henry*'s Fol-
'lowers; be ſo indeed.—Remember him, and re-
'member your Sins which have provoked God to
'take him away. Have not we grieved this good
'Man's Spirit? *&c.*—Remember him, and remem-
'ber Chriſt's fulneſs, who is the ſame, *v.* 8, and
'hath the reſidue of the Spirit. Inſtruments ſhifted,
'Ciſterns emptied, but there is the ſame in the
'Fountain.—Remember him, and remember your
'own Death, and Heaven where he is. We may
'think the worſe of this World, which is much-
'impoveriſhed, and the better of Heaven which is
'ſomewhat enriched, by the Removal of this good
'Man.'

Thus we have gleaned a little out of the Sermons, as Teſtimonies borne to him, by thoſe who had long and intimate acquaintance with him, that knew his Excellencies, and were not given to flattery; nor was it any invidious piece of Service, to ſpeak thus honourably of one, who like *Demetrius*, had

had a good report of all Men, and of the Truth it ſelf.

Nor was it there only, but from abroad, that very honourable Teſtimonies were given of him. Sir *Henry Aſhurſt* (whoſe great worth and uſefulneſs the World hath been made to know, by ſome of the beſt Pens of the Age) beſides the perſonal Acquaintance he had with Mr. *Henry*, at *Boreatton* and in *London*, had kept up a conſtant Correſpondence with him, by Letter, for many Years. Read the Character he gave of him in a Letter to a near Relation of Mr. *Henry*'s, upon the Tidings of his Death. *I need not tell you how ſadly I received the doleful News of Mr.* Henry's *Tranſlation, who, I do think, lived the greateſt Example of ſincere Godlineſs, with Prudence and ſweetneſs of Temper, of any I ever knew.* And in another Letter, not only propoſing, but preſſing the Publication of an Account of his Life, he profeſſeth, he thought there was *none like him in his Day*, at leaſt of his Acquaintance, which was known to be both of the largeſt and of the beſt: *And*, ſaith he, *if Sir* Fulk Grevil, *would have it inſcribed upon his Tomb-Stone that he was a Friend to Sir* Philip Sidney, *I may well be pleaſed to have it told the World, that I loved and honoured bleſſed Mr.* Henry; *a Man of ſo much Prudence, and withal ſo much Sincerity, of ſo good a Temper, ſo much a Gentleman, and yet of ſuch ſtrict Piety and Devotedneſs to God, that I ſcarce ever knew his Fellow.*

The

The Reverend Mr. *William Turner*, Vicar of *Walburton* in *Suſſex*, (of whom mention was made before) ſent me a very kind Letter, with his free Conſent to have it inſerted in this Account; ſome hints whereof I think fit to ſubjoin.

'*Worthy Sir*,

'I am glad to hear that you have been prevailed 'with to ſet upon ſo good a Work, as recording 'the moſt remarkable Paſſages of Mr. *Henry*'s Life. 'I doubt not but you will meet with ſome, that will 'give ſuch a Hiſtory but a cold Reception. All that 'part of the World that lies in *Darkneſs*, will be of-'fended, when Beams of clear *Light* and Sun-ſhine 'firſt dart into their Faces. *Virtutem præſentem odi-'mus*.

'A little before I went to the Univerſity, I was 'upon the Commendation of my worthy School-'maſter Mr. *E.* and with my Father's Conſent, half 'a Year a Domeſtick with him; partly as a Tutor 'to his young ones, partly as a Pupil to himſelf; 'and in ſome little Degree as a Companion. There 'I had the opportunity of informing my ſelf more 'fully concerning the Humour, Principles, and 'Converſation of a ſort of People (and eſpecially 'him and his Family) whom I had heard aſperſed 'very freely in former Companies, and repreſented 'to the World, as a very hypocritcal and diſloyal 'People. At my firſt going I reſolved to ſtand up-'on my Guard, and pry into the Cauſe, which was 'then the great Subject of Difference and Diſpute;

'and upon the whole do ſay, That Mr. *Henry* was 'a Man of ſo *clear* a Brain, ſo *gentle* a Behaviour, ſo 'ſteddy a Converſation, ſo *regular* a Devotion, was 'ſo *courteous* and *condeſcending* to Inferiors, ſo *reſpect-* 'ful and *dutiful* to Superiors, ſo *ſweet* and *obliging* 'to all; was ſo careful to *improve* his time well; to 'do as much *good* as poſſible to every Body; ſo con- 'ſtantly affectionate in his *Prayers* for the *King* and 'Government; ſo deſirous to keep up a *fair* Cor- 'reſpondence and Communion with his *conformable* 'Brethren; ſo very *indifferent* in making Proſe- 'lytes to his particular Opinions; and withal, ſo 'zealous to promote ſubſtantial Goodneſs and true 'Chriſtianity; ſo mighty *inoffenſive* and *peaceable* in 'all his Expreſſions and Actions; ſo *prudent*, *pure*, 'pious, *juſt*, *ſober*, *charitable*, *chearful* and *pleaſant*, 'that I profeſs I am almoſt afraid to give him his 'due Character without ſome Correctives, leſt they, 'that knew him not, ſhould ſuſpect my veracity, 'and imagine my Pen to be managed by ſome mer- 'cenary Hand. I remember the worſhipful *Row-* 'land Hunt of *Boreatton*, Eſq; ſpeaking of Mr. *Hen-* 'ry, thus expreſſed himſelf to me (and if I miſtake 'not, the *Lord* Embaſſador *Paget* was preſent) I 'was, ſaid he, near ſeven Years reſident in the 'Univerſity, and ſeven more at the Inns of Court in '*London*, and had opportunity of knowing and ac- 'quainting my ſelf with the moſt eminent Divines 'and Preachers in both thoſe places; yet I never 'found any one every way ſo accompliſhed, for clear-

'neſs

'neſs and quickneſs of Apprehenſion, ſolidity of 'Judgment, and roundneſs of Style, as Mr. *Henry* 'is. I have noted, in my *Book* of *Providences*, the 'Remark I made upon the temporal Bleſſings God 'had rewarded him with; *viz.* a good and virtuous 'Conſort, who brought him a good Eſtate, gave 'him a due Reverence, loved him with an in-'tire Affection; an ingenious and hopeful Off-'ſpring, well affected, well educated, and well diſ-'poſed of in the World; the favour of Men; and 'a quiet undiſturbed Habitation upon Earth, in 'great meaſure, *&c.*

Sic Teſtatus, ſic monet, ſic precatur,
Amicus mœrens, anhelus, ſuperſtes,
W. Turner, A. M.

Another very worthy *Conformiſt*, formerly of his Acquaintance, having occaſion to mention him in a Letter to a Friend, calls him *The great, good, and now glorious Mr.* Henry, *whoſe Memory*, ſaith he, *ſhall ever be precious, and even ſacred to me.*

Such were the honourable Teſtimonies which they that knew him, and knew how to value true Excellency, attended him with. It is part of the Recompence of *Charity* and *Moderation* in this World, that it obtains a *good Report of all Men. The Kingdom of God* (ſaith the Apoſtle, *Rom.* xiv. 17, 18.) *is not meat and drink* (which were then the Matters of doubtful diſputation) *but righteouſneſs, and peace, and joy in the holy Ghoſt*; and *he that in*

theſe things ſerveth Chriſt, is not only acceptable to God, but approved of men; as on the contrary, they that *judge* will be *judged*, and with what *meaſure we mete it will be meaſured to us again*. This is the Excellency of a *good Name*, that it is out of the reach of Death, and is not buried in the Grave, but rather grows up from it. *Solomon* hath joined this *good Name*, which is better *than precious Ointment*, with the *day of ones death*; which is *better than the day of ones birth*, as it compleats the Character of thoſe that finiſh their Courſe well, and are faithful unto Death; whereas a *great Name*, like the Names of the great Ones of the Earth, is often withered and blemiſhed by Death. We read of thoſe that *bear their ſhame* when they *go down to the Pit*, tho' *they were the terror of the mighty in the Land of the Living*, Ezek. xxxii. 35.

At a Meeting of the Diſſenting Miniſters of *Cheſhire* at *Knutsford*, in *May* 1696, (a few Weeks before Mr. *Henry* died) it was agreed, that their next Meeting ſhould be at *Cheſter* (tho' inconvenient to many of them) upon Condition that he would meet them there, and give them a Sermon: it was with much difficulty that he was prevailed with to promiſe it, but his Maſter called for him, before the time appointed came. Mr. *Flavell* of *Devonſhire* died when he was under a like appointment. But happy they that are come to the *general Aſſembly, and Church of the firſt born, and to the Spirits of juſt Men made perfect*.

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As to his bodily Preſence, he was of *middle Stature*, his *Complexion* not approaching to any *extream*, of a very pleaſant Aſpect, and an unuſual Mixture of Gravity and Sweetneſs in the air of his Countenance, which was the true *Index* of his Mind. When ſome of his Friends have ſollicited him to have his Picture drawn, he would put them off with this, that the *beſt Picture of a Miniſter is in the Hearts of his People.*

CHAP. X.

A Miſcellaneous Collection of ſome of his Sayings, Obſervations, Counſels and Comforts, out of his Sermons, Letters and Diſcourſes.

MR. *Henry*, thro' an exceſs of *Modeſty* and *Self diffidence*, never publiſhed any of his Labours, nor prepared any of them for the Preſs; and yet none more valued the Labours of others, or rejoiced more in them; nor have I heard any complain leſs of the multitude of good Books, concerning which he often ſaid, that *Store is no Sore.* He was very for-

ward to perſuade others to publiſh; and always expreſſed a particular pleaſure in reading the *Lives, Actions* and *Sayings* of eminent Men, antient and modern, which he thought the moſt uſeful and inſtructive kind of Writings. He was alſo a very *candid Reader* of Books; not apt to find Fault with what he read, eſpecially when the Deſign appeared to be honeſt; and when others would find fault, and ſay, this was wanting, and t'other amiſs, his uſual Excuſe was, *There is nothing perfect under the Sun.*

It will be but a ſmall Repair of this want of ſome of his Works, (but the beſt we can make) to glean a few of his *Sayings, Obſervations*, and good *Inſtructions* (as his *Remains*) which we ſhall give as they occur, beſides thoſe which have been already inſerted into this *Narrative.*

Theſe ſayings he frequently uſed, *Every Creature is that to us, and only that, which God makes it to be. —Duty is ours, Events are God's. —The Soul is the Man*, and therefore, *That is always beſt for us, which is beſt for our Souls.—The Devil cozens us of all our time, by cozening us of the preſent time.*

In his Thankſgivings for temporal Mercies, he often ſaid, *If the end of one Mercy were not the beginning of another, we were undone:* And to encourage to the Work of Thankſgiving he would ſay, That *new Mercies call for new Returns of Praiſe, and then thoſe new Returns will fetch in new Mercies.*

When

When he ſpoke of a *good Name*, he uſually deſcribed it to be *a Name for good things with good People.*

When he ſpoke of Contentment, he uſed to ſay, 'When the *Mind* and the *Condition* meet, there's 'Contentment. Now in order to that, either the 'Condition muſt be brought up to the *Mind*, and 'that is not only *unreaſonable* but *impoſſible*, for as 'the Condition riſeth, the Mind riſeth with it; or 'elſe the *Mind* muſt be brought down to the *Con-* 'dition, and this is both *poſſible* and *reaſonable.* 'And he obſerved, *no* Condition of Life will of it- 'ſelf make a Man content, without the Grace of 'God; for we find *Haman* diſcontented in the 'Court, *Ahab* diſcontented on the Throne, *Adam* 'diſcontented in Paradiſe, nay (and higher we 'cannot go) the *Angels* that fell, diſcontented in 'Heaven itſelf.'

The three *Queſtions* which he adviſed People to put to themſelves in Self-Examination before the Sacrament, were, *What am I? What have I done? and what do I want?*

He uſed to recommend to his Friends theſe four Scripture-*Arguments* againſt Sin, expreſſed for Memory ſake in four Verſes, to be ready in an Hour of *Temptation*;

Is this thy Kindneſs to thy Friend?
It will be bitterneſs in the end.
The Vows of God upon me lie;
Should ſuch a Man as I am fly?

He ſaid there were four things, which he would not for all the World have againſt him, *The Word of God*, *His own Conſcience*, *The Prayers of the Poor*, and *The Account of Godly Miniſters*.

'He that hath a *blind* Conſcience which ſees nothing, a *dead* Conſcience which feels nothing, and a *dumb* Conſcience which ſaith nothing, is in as miſerable a Condition as a Man can be in, on this ſide Hell.'

Preaching on 1 *Pet.* i. 6. *If need be, you are in Heavineſs*,—he ſhewed what need the People of God have of Afflictions. 'The ſame that our Bodies have of *Phyſick*, that our Trees have of *Pruning*, that Gold and Silver have of the *Furnace*, that Liquors have of being *emptied from Veſſel to Veſſel*, that the Iron hath of a *File*, that the Fields have of a *Hedge*, and that the Child has of the *Rod*.'

Preaching on that Prayer of Chriſt for his Diſciples, *John* xvii. 21. *That they all may be one*, which no doubt is an anſwered Prayer, for the Father heard him always, he ſhewed, 'That notwithſtanding the many ſad Diviſions that are in the Church, yet all the Saints, as far as they are ſanctified, are *One*; one in *Relation*; one *Flock*, one *Family*, one *Building*, one *Body*, one *Bread*; one in *Image* and *Likeneſs*, of one *Inclination* and Diſpoſition; one in their *Aims*, and *Prayers*; one in *Friendſhip*, in *Intereſt*, and in their *Inheritance*; nay, they are one in *Judgment* and Opinion; 'tho'

'tho' in ſome things they differ, yet thoſe things 'in which they are agreed are many *more*, and 'much more *conſiderable*, than thoſe things where-'in they differ. They are all of a mind concerning '*Sin*, that it is the worſt thing in the World; 'concerning *Chriſt*, that he is All in all; concer-'ning the *Favour* of God, that it is better than 'Life; concerning the *World*, that it is Vanity; 'concerning the *Word of God*, that it is very pre-'cious, *&c.*'

But it would be endleſs to gather up ſuch Paſſages as theſe out of his Sermons, which were full of them, and we mention theſe only, becauſe they occur firſt.

He uſed to obſerve concerning the Nation of the *Jews*, that before the Captivity in *Babylon*, no People could be more ſtrongly addicted to Idols and Idolatry than they were, to admiration, conſidering what clear Warnings they had againſt it. But after that Captivity, never was any People more averſe to Idols and Idolatry, that the Promiſe might be fulfilled, *Ephraim ſhall ſay, what have I to do any more with Idols?* He thought that the Idolatry of the *Papiſts* was one of the greateſt Obſtructions to the *Jews' Converſion*, which he expected; not apprehending how the Promiſes, *Rom* xi. have yet had their full Accompliſhment; not that they ſhall again be incorporated into a People, but ſhall join themſelves to the *Churches of Chriſt*, in the ſeveral Nations whither they are ſcattered.

The great thing that he condemned and witneſſed againſt in the Church of *Rome*, was their *monopolizing of the Church*, and condemning all that are not in their *Intereſts*; which is ſo directly contrary to the Spirit of the Goſpel, that nothing can be more ſo. He ſometimes ſaid, *I am too much a Catholick, to be a* Roman *Catholick*.

He often expreſſed himſelf well pleaſed with that healing Rule, which if duly obſerved, would put an end to all our Diviſions: *Sit in neceſſariis Unitas, in non neceſſariis Libertas, in omnibus Charitas.* Let there be in neceſſary things Unity, in every thing Charity, and then there need not be, in every Punctilio, Uniformity.

By the Inſtitutions of the Goſpel, he ſaid, he knew of *no holy Place, one holy Day, two holy Sacraments, and four holy Canons.* Let all things be done *in Charity:* Let all things be done *to Edifying:* Let all things be done *decently and in Order*; and let all things be done *to the Glory of God.*

When his Opinion was asked about any doubtful Matter, as playing at Cards, the Marriage of Couſin-Germans, or the like, he was very cautious in determining ſuch things to be ſinful; but he would ſay, it's good *keeping on the ſafer ſide*; and a Man would not chuſe to go upon a *Precipice*, when he might go upon *even Ground. Prov.* x. 9. *He that walks uprightly, walks ſurely*, in oppoſition to walking at all adventures.

In

In the Obſervations he made of God's Providences, he frequently took Notice, in Diſcourſe with his Friends, of the fulfilling the Scripture in them; for, ſaith he, *The Scripture hath many Accompliſhments*, and *is fulfilling every Day.* Speaking of a wicked Son in the Neighbourhood, that was very undutiful to his Mother, he charged ſome of his Children to obſerve the Providence of God concerning him; perhaps, ſaith he, I may not *live to ſee it*; but do you take Notice, whether *God do not come upon him with ſome remarkable Judgment in this Life*, according to the *threatning* implied in the *Reaſon* annexed to the *Fifth Commandment*: But he himſelf lived to ſee it fulfilled not long after, in a very ſignal Providence.

He obſerved from Scripture-Inſtances, as well as from ſome Providences which he had taken Notice of in his own Day, That if any began well in the Ways of Religion, and afterwards *caſt off* their *Profeſſion*, and returned to Profaneneſs, God uſually ſet a mark of his Diſpleaſure upon them, by ſome viſible Judgment in this World; their Eſtates ruined; their Reputation blaſted; their Families ſunk, or themſelves brought to Miſery; ſo that all who paſſed by might ſay, *This was an Apoſtate.* If any Man draw back, my Soul ſhall have no pleaſure in him.

He obſerved from *Numb.* x. 12. *That all our Removes in this World, are but from one Wilderneſs to another.* Upon any change that is before us, we are

apt to promiſe ourſelves a *Canaan*, but we ſhall be deceived, it will prove a *Wilderneſs*.

Once, preſſing the Study of the Scriptures, he adviſed to take a Verſe of *Pſalm* cxix. every Morning to meditate upon, and ſo go over the Pſalm twice in the Year; and *that*, ſaith he, *will bring you to be in love with all the reſt of the Scriptures*; and he often ſaid, *All Grace grows, as Love to the Word of God grows.*

One asking his Advice, what to do when we are in ſight and hearing of the wickedneſs of the wicked, and whether we are to reprove them; *you know*, ſaith he, *what an angry Countenance doth*, and we may ſometimes give a Reproof by our Looks, when we have not opportunity of giving it otherwiſe.

He would not bear that any ſhould be evil ſpoken of in his hearing. He would mind thoſe, who reflected upon People behind their Backs, of that Law, *Lev.* xix. 14. *Thou ſhalt not curſe the Deaf.* Thoſe that are abſent are deaf; they cannot right themſelves, and therefore ſay no ill of them. A Friend of his enquiring of him concerning a matter which tended to reflect upon ſome People, he began to give him an account of the Story, but immediately broke off, and checked himſelf with theſe words, *But our Rule is, to ſpeak evil of no Man*, and would proceed no further in the Story. 'Twas but the Week before he died, that one deſired him to lend him ſuch a Book; *Truly*, ſaith he, *I would*

lend

lend it you; but that it rakes in the Faults of ſome, which ſhould rather be covered with a Mantle of Love. 'Twere eaſy to multiply inſtances of this.

In Anſwer to thoſe who turned it to his Reproach, that his Meeting-place had been a *Barn*; *no new thing*, would he ſay, *to turn a Threſhing-floor into a Temple.*

When ſome zealous People would have him preach againſt Top-knots, and other Vanities in Apparel, he would ſay, that it was none of his Buſineſs; if he could but *perſuade People to Chriſt*, the Pride, Vanity and Exceſs of thoſe things would *fall of Courſe*; yet he had a diſlike to Vanity and Gaiety of Dreſs, and allowed it not in thoſe that he had influence upon. His Rule was, that in ſuch things we muſt neither be *Owls* nor *Apes*; neither affect *ſingularity*, nor *modiſhneſs*; nor (as he uſed to obſerve from 1 *Pet.* iii. 3.) make *the putting on of Apparel our adorning*, becauſe Chriſtians have better things to adorn themſelves with. When ſome complained to him of a Relation, that would not let them dreſs his Children with Ribbands, and other fine things, *why truly*, ſaid Mr. *Henry*, *thoſe things are fit for Children*; thereby reproving both him that would not allow them to his Children, and thoſe that perhaps minded them too much themſelves.

He often, both in Sermons and Diſcourſes, would preſs People to fix to themſelves ſome good *Principles*, and to come off from the corrupt and carnal Princi-

Principles, that worldly People go by. He took all occaſions to recommend ſuch Principles as theſe: That *God who* is *the firſt and beſt, ſhould* have *the firſt and beſt*; That *a Part in Chriſt is a good Part*; That *Soul-Proſperity is the beſt Proſperity*; *and that it is well or ill with us, according as it is well or ill with our Souls*; That *honeſty is the beſt Policy*; That *thoſe who would have the comfort of Relations, muſt be careful to do the Duty of them*; That *All is well that ends everlaſtingly well*; That *Time and the things of Time are nothing, compared with Eternity and the things of Eternity*; That *it is better to ſuffer the greateſt Affliction, than to commit the leaſt Sin*; That *it highly concerns us to do that now, which we ſhall moſt wiſh we had done, when we come to die*; That *Work for God is its own Wages*; That *it is Folly for a Man to do that, which he muſt certainly undo again by Repentance, or be undone to all Eternity.* Such were the Principles he would have Chriſtians to govern themſelves by.

Speaking of the Cauſes of Atheiſm, he had this Obſervation; *That a Head full of vain and unprofitable Notions, meeting with a Heart full of Pride and Self-conceitedneſs, diſpoſes a Man directly to be an Atheiſt.*

A Gentlewoman, that upon ſome unkindneſs between her and her Husband, was parted from him, and lived ſeparately near a Year, grew melancholy, complained of Sin, of the with drawing the Light of God's Countenance, and want of Aſſurance; he told

told her, ſhe muſt rectify what was amiſs between her and her Husband, and return into the way of Duty, elſe 'twas in vain to expect Peace. Her Friends were againſt it; but he ſaid, he was confident it would prove ſo.

As to his Letters; he was very free in writing to his Friends. A good Letter, he would ſay, may perhaps do more good than a good Sermon, becauſe the Addreſs is more particular, *and that which is written remains.* His Language and Expreſſions in his *Letters* were always *pious* and *heavenly*, and *ſeaſoned with* the *Salt* of Grace; and when there was occaſion, he would excellently adminiſter Counſels, Reproofs or Comforts by *Letter.* He kept no Copies of his Letters, and it is impoſſible to retrieve them from the Hands into which they were ſcattered. We ſhall therefore only glean up ſome Paſſages out of ſuch of his Letters as are in our Hands, which may be affecting and edifying.

To his *Son*, when he was abroad for Improvement at *London*, in the Years 1685, and 1686, with the common buſineſs of his Letters, which was always written with a Savor of Religion, he would intermix ſuch Lines as theſe: 'We are all 'well here, Thanks be to God; the Divine Provi-'dence watching about our Tabernacle, and com-'paſſing us about *with Favour, as with a Shield.* 'Our great Enquiry is, *What ſhall we render?* 'Alas! our *Rendrings* are nothing to our *Receivings*; 'we are like the barren Field, on which much

'Coſt

'*Coſt* is beſtowed, but the *Crop* is not accordingly. 'Our heavenly Father is *loading us with his Bene-* '*fits*, and we are loading him with our Sins; grie- 'ving him that comforts us; and how long, how 'long ſhall it be ſo? O that it might be other- 'wiſe! that our Mercies might be as *Oil to the* '*Wheels*, to make us ſo much the more *active* and '*lively* in our Maſter's Work, eſpecially conſide- 'ring how it is with our fellow Servants, they emp- 'ty and we full. There may a Day come, when 'it may coſt us dear to be honeſt; but after all, '*To fear God and keep his Commandments, is the* '*whole of Man.* I therefore commend it to you, 'and you to God, who is a *ſhield and buckler to* '*them that fear him.*

'We are well, but in daily expectation of that 'which we are *born*, and *born again* to, and that is '*Trouble* in this World; yet rejoicing in hope of 'the Glory of God, which we are reaching after, 'and preſſing towards, as we truſt you are alſo. 'In *London*, you ſee more of the glittering Va- 'nities of this World in a Day, than we here 'do in an Age; are you more and more in *love* 'with them, or *dead* or *dying* to them? I hope 'dead or dying to them, for they are poor things, 'and periſh in the uſing; make many worſe that 'enjoy them, but none better. What is tranſla- 'ted *vexation of Spirit*, *Eccl.* i. 2. may be read '*Feeding upon Wind*, (*comp. Hoſ.* xii. 1.) and can 'Wind ſatisfy? The Lord preſerve and keep you

'from

'from all Evil; the Lord preſerve and keep your 'Soul. We both ſend you our Love, and bleſs 'you together and apart, every Day, in the Name 'of the *Lord. Amen* and *Amen.*

'Be ſincere and humble, and choice in your 'Company, always either *getting good* or *doing* 'good, gathering in or laying out. Remember to '*keep the Heart with all diligence* and *above all keep-* 'ings, for there the *Fountain* is, and if that be 'well kept and clean, the Streams will be accor- 'dingly.

'Tis ſome ſhort *Refreſhment* to Friends and Re- 'lations, to ſee and hear from one another; but it 'paſſeth away, and we have here no *continuing Ci-* 'ty, no abiding Delights in this World; our *Reſt* 'remains elſewhere. Thoſe we have, loſe much 'of their ſweetneſs, from the thoughts of parting 'with them while we enjoy them; but the Happi- 'neſs to come is *Eternal:* after Millions of Mil- 'lions of Ages (if we may ſo ſpeak of Eternity) as 'far from an end as the firſt Moment. Keep that 'in your Eye (my *dear Child)* and it will, as much 'as any thing, *dazzle* your Eyes to all the fading 'deceiving Vanities of this lower World; and will 'be a quickning Motive to you, to abound always 'in the work of the Lord, foraſmuch as you know 'your Labour ſhall not be in vain in the Lord. 'The Lord bleſs you, who *bleſſeth indeed.*

'See that you walk circumſpectly, not as the '*Fools*, but as the *Wiſe*; many Eyes are upon you,

'his

'his eſpecially, who is all Eye; *Cave, Deus videt, memento hoc agere*; our Bleſſing with 1 *Chron.* xxviii. 9.

'The ſame which is yet the Prologue of yours, 'is of ours alſo, *Omnia bene, laus Deo*: but he 'that *girdeth on the Harneſs, muſt not boaſt as he that puts it off*. While the World we live in is change-'able and ſuch alterations are made in other *Fami-'lies*, why ſhould we promiſe our ſelves *Immunity* 'from the common Lot? There would be no need 'of Faith and Patience which are *Winter-Graces*, 'if it were always *Summer-time* with us. We have 'three *Unchangeables* to oppoſe to all other *Mu-'tabilities*; an *unchangeable Covenant*, an *unchange-'able God*, and an *unchangeable Heaven*: And while 'theſe three remain the ſame, Welcome the Will 'of our heavenly Father, in all Events that may 'happen to us; come what will, nothing can come 'amiſs to us.

'Keep the inviſible things of the other World 'always in your Eye. He that ventures the loſs of 'an eternal *Crown* and *Kingdom*, for a Cup or two 'of *puddle Water* (ſuch as all earthly pleaſures in 'Compariſon are) makes a dreadful bargain. How 'much better is it to lay up in ſtore now a *good Foundation for Time to come*, and to *lay hold on eter-'nal Life*? doing thoſe Works which we would 'be willing ſhould hereafter follow us, yet ſtill 'making the bleſſed Jeſus our *All in all*.

'The

'The further Progreſs you make in your *Studies*, 'you will find them the eaſier; 'tis ſo with Reli-'gion, the worſt is at firſt. They that walk in ſin-'ful ways, meet with ſome Difficulties at firſt, 'which Cuſtom conquers, and they become as no-'thing. 'Tis good accuſtoming our ſelves to that 'which is good. The more we do, the more we 'may do in Religion. Your *Acquaintance*, I doubt 'not, increaſeth abroad, and accordingly your '*watch* muſt be; for by that oftentimes, e're we 'are aware, we are enſnared. *He that walketh 'with wiſe Men, ſhall be wiſe.*

'The return of the *Spring* invites our Thankſ-'giving for the mercy of it. The *Birds* are ſing-'ing early and late, according to their Capacity, 'the Praiſes of their *Creator*; but Man only, that 'hath moſt cauſe, finds ſomething elſe to do. 'Tis '*Redeeming Love* that is the moſt admirable Love; 'leſs than *Eternity* will not ſuffice to adore it in. '*Lord, how is it! Lord, what is Man!* As the 'Streams lead to the Fountain, ſo ſhould all our 'Mercies lead us to that. We both of us ſend you 'our affectionate *Love* and *Bleſſing*; *Bleſſing?* that is, 'we pray and beſeech the moſt bleſſed God, even '*our own God*, to give you his Bleſſing, for he only 'can *command the Bleſſing*; and thoſe whom he 'bleſſeth are bleſſed indeed. Let us ſtill hear to 'our comfort, that you *walk in the Truth*, living 'above the things of the World, as dead to them. 'The Lord in Mercy fit us for his Will in the *next*

'*Provi-*

'*Providence*, publick and perſonal; for *Time is al-*
'*ways teeming*.

'Your *Improvement* is our *Joy*. Be ſincere and
'ſerious, cloathed with Humility, abounding al-
'ways in the work of the Lord; and when you
'have done all, ſaying, *I am an unprofitable Servant*.
''Twas the good advice of the moral Philoſopher,
'in your Converſe with Men, *Diſtruſt*; but I
'muſt add, in every thing towards God, *Believe*.
'Expect *Temptation* and a *Snare* at every turn, and
'*walk accordingly*. We have a good *Cauſe*, a van-
'quiſhed *Enemy*, a good *Second*, and extraordinary
'*Pay*; for he that overcomes, needs not deſire to
'be more happy than the ſecond and third of the
'*Revelation* ſpeaks him to be. The God of all Mer-
'cy and Grace compaſs you about always with
'his *Favour*, *as with a ſhield*.

'I would have you redeem time for *hearing the*
'*word* in Seaſon and out of Seaſon; your other Stu-
'dies will not proſper the worſe, eſpecially if you
'could return immediately from it to the *Cloſet*
'again, without *cooling Diverſions* by the way.

'See your need of *Chriſt* more and more, and
'live upon him; no Life like it, ſo ſweet, ſo ſafe.
'*Chriſtus meus mihi in omnia*. We cannot be diſ-
'charged from the Guilt of any Evil we do, with-
'out his *Merit* to ſatisfy; we cannot move in the
'Performance of any good required, without his
'*Spirit* and *Grace* to aſſiſt and enable for it; and
'when we have done all, that All is nothing, with-
'out

'out his *Mediation* and *Interceſſion* to make it ac-
'ceptable; ſo that every Day, in every thing, he
'is *All in all*. Tho' you are at a diſtance from us
'now, we rejoice in the good Hope we have thro'
'Grace, of meeting again in the *Land of the Li-*
'*ving*, that is, on Earth, if God ſee good; how-
'ever in *Heaven*, which is the *true Land of the tru-*
'*ly Living*, and is beſt of all. The Lord God ever-
'laſting be your *Sun* and *Shield* in all your ways. See
'Time haſting away apace towards Eternity, and
'the Judge even at the Door, and work according-
'ly. As for me, I make no other Reckoning, but
'that the *Time of my Departure is at hand*, and what
'Trouble I may meet with before, I know not;
'the Will of the Lord be done! One of my chief
'Cares is, that no *Iniquity of mine may be laid up*
'*for you*, which God grant for his Mercy ſake in
'Chriſt Jeſus. *Amen.*

'Be careful of your Health. Remember the
'Rule, *Venienti occurrere*; but eſpecially neglect not
'the *main matter*. The Soul is the Man; if that do
'well, all's well. *Worſhip God in the Spirit, rejoice*
'*in Chriſt Jeſus*, and *have no Confidence in the Fleſh.*
'God be gracious unto thee, my Son. Redeem
'*Time*, eſpecially for your *Soul*; expect *Trouble* in
'this World, and prepare for it; expect *Happineſs*
'in the other World, and walk worthy of it, unto
'all pleaſing.

'A good *Book* is a good *Companion* at any time,
'but eſpecially a good God, who is always ready

'to

'to hold Communion with thoſe that deſire and 'ſeek Communion with him. Keep low and hum-'ble in your *Thoughts* and Opinion of your ſelf; 'but aim high in your *Deſires* and Expectations; 'even as high as the Kingdom of Heaven it-'ſelf, and reſolve to take up with nothing ſhort of 'it. The Lord guide you in all your Ways, and 'go in and out before you, and preſerve you 'blameleſs to his heavenly Kingdom.'

Immediately after his Son was ordained to the Work of the Miniſtry at *London*, in the Year 1687, he thus wrote to him: 'Are you now a 'Miniſter of Jeſus Chriſt? Hath he counted you 'faithful, putting you into the Miniſtry? then be 'faithful; out of love to him *feed his Lambs*. 'Make it your Buſineſs, as a workman that needs 'not be aſhamed, rightly dividing the *word of* 'Truth. I hope what you experienced of the Pre-'ſence of God with you in the Solemnity, hath 'left upon you a truly indelible *Character*, and 'ſuch *Impreſſions*, as neither time, nor any thing 'elſe ſhall be able to wear out. Remember *Pſalm* 'lxxi. 16. It is in the Eye of *Senſe*, a bad time to 'ſet out in; but in *ſowing* and *reaping*, *Clouds and* 'Wind muſt not be heeded. The Work is both 'comfortable and honourable, and the *Reward* 'rich and ſure; and if God be pleaſed to give Op-'portunity and a Heart, though there may be 'trouble attending it, 'twill be eaſily borne. If we 'ſuffer with him, we ſhall alſo reign with him. I

'am

'am, and ſhall be, according to my *Duty* and 'Promiſe, earneſt at the Throne of Grace on your 'behalf, that the Lord will pour out upon you of 'his *holy Spirit*; that what he calls you to, he 'would fit you for; eſpecially that he would take 'you off your own bottom, and lay you low in 'the Senſe of your own Unworthineſs, Inability 'and Inſufficiency; that you may ſay with the 'Evangelical *Prophet*, *Wo is me, I am undone!* 'with *Jeremiah*, *I am a Child*; and with *Paul*, *I* 'am nothing. Where this is not, the main thing 'is wanting; for God reſiſts the Proud, but gives '*Grace* to the *Humble*. Now the Lord give you 'that Grace to be humble; and then according to 'his Promiſe, he will make you rich in every other 'Grace.'

It were very eaſy to tranſcribe many more ſuch Lines, out of his Letters to his Son, but theſe ſhall ſuffice.

We ſhall next gather up a few paſſages out of ſome of his Letters to a Perſon of Quality in *London*. The beginning of his Correſpondence with that Gentleman, which continued to his Death, and was kept up monthly for a great while, was in the Year 1686, in the following Letter.

'*Honoured Sir*,

'HOping you are by this time, as you inten-'ded, returned to *London*, to your Home and 'Habitation there, I make bold, according to my

'Pro-

'Promiſe, to ſalute you in a few Lines. In the 'firſt place, to be your *Remembrancer* of the *Vows* 'of God which are upon you, upon the ac- 'count of the many Mercies of your Journey, both 'in your going out and coming in. Was not eve- 'ry ſtep you took hedged about with ſpecial *Pro-* 'vidence? Had not his Angels *charge over you?* Did 'not they pitch their Tents where you pitched 'yours? Did not Goodneſs and Mercy *follow you,* 'and ſhould it not then be had in thankful Re- 'membrance? Where Mercy goes before, ſhould 'not Duty follow after? If you have Mr. *Angier*'s 'Life, you will find there, *Page* 88, 89, a Col- 'lection out of his Diary, of ten *Heads* of Mercies 'acknowledged in a Journey, to heighten God's 'Praiſes, and to quicken his own and others Hearts 'therein; and they are certainly very affecting. 'Next, Sir, I am to acquaint you, that I have 'faithfully diſpoſed of the Money you left with me 'at parting, to eight poor praying Widows in this 'Neighbourhood, as you appointed. And this, a- 'mong all the reſt of your Alms-Deeds, is had in 'Memorial before God; 'tis Fruit that will abound 'to your Account; *Bread* ſent a Voyage *upon the* 'Waters, which you and yours will *find again after* 'many Days; for he is faithful that hath pro- 'miſed. The Apoſtle's Prayer ſhall be mine, 2 'Cor. ix. 10. *Now he that miniſtereth Seed to the* 'Sower, *both miniſter Bread for your Food, and mul-*

'tiply

'*tiply your Seed ſown, and increaſe the Fruits of your* '*Righteouſneſs.* Amen.'

And ſome time after he writes, 'Your *acknow-* 'ledging God in all your Affairs, I cannot but re- 'joice in, as an evidence of the uprightneſs of your 'Heart towards him; 'tis the *Life* and *Soul* of all 'Religion; 'tis indeed to *walk with God:* That in- 'cludes as much as any other Scripture-command 'in ſo few words, *In all thy ways acknowledge him*; 'in every thing thou doſt have an Eye to him; 'make his *Word* and Will thy *Rule*, his *Glory* thy '*End*; fetch in *ſtrength* from him; expect ſucceſs 'from him; and in all Events that happen, which 'are *our ways* too (whether they be for us or againſt 'us) he is to be acknowledged, that is *adored*: If 'proſperous, with *Thankfulneſs*; if otherwiſe, with '*Submiſſion*; as *Job*, *The Lord hath given, and the* '*Lord hath taken*, and *bleſſed be the Name of the* '*Lord.* This is to ſet the Lord always before us, 'to have our Eye ever towards the Lord; where 'this is not, we are ſo far *without God in the World.*'

In another Letter, 'As to the Acceſſion lately 'made to your Eſtate, *much good* may it do you; 'that is, *much good* may you do with it, which is 'the true Good of an Eſtate. The Lady *Warwick* 'would not thank him, that would give her a 'thouſand a Year and tie her up from doing good 'with it. I rejoice in the *large Heart* which God 'hath given you with your large Eſtate, without 'which Heart the Eſtate would be your *Snare.*'

I have lately met with a Letter of Mr. *Henry's*, in the Year 1679, to a Couple related to him, who in a very ſhort time had buried all their Children of the Small-Pox, to their great Grief. What Comfort and Counſels he adminiſtered to them, may be of uſe to others in their Afflictions, and therefore I ſhall tranſcribe the whole Letter, tho' it be long.

'*Dear Couſins*,

'THIS is to you both, whom God hath 'made one in the *conjugal Relation*, and who 'are one alſo in the preſent Affliction; to ſignify 'to you, that we heartily ſympathize with you in 'it. The *Trial* is indeed ſharp, and there will be 'need of all the Wiſdom and Grace you have, and 'all the help of Friends you can get, both to bear 'and improve it aright. You muſt bear it with *Si-*'*lence* and *Submiſſion*. *Surely it is meet to be ſaid un-*'*to God, I have borne Chaſtiſement*. He is Sovereign '*Lord* of all, and may do with us and ours as 'pleaſeth him. It is not for the *Clay* to quarrel 'with the *Potter*. It was Mercy *you had Children*, 'and comfort in them *ſo long*; it is Mercy that 'you have yet *one-another*, and your Children are 'not loſt, but *gone before*, a little before, whither 'you yourſelves are haſtning after. And if a *Storm* 'be coming, (as God grant it be not) it is beſt 'with them that put firſt into the Harbour. Your 'Children are taken away from the *Evil to come*, 'and you muſt not mourn as they that have *no* '*hope*; Senſible you cannot but be, dejected and

'ſullen

'ſullen you muſt not be; that will only put more
'bitterneſs into the Cup, and make way for ano-
'ther, perhaps a ſharper Stroke. You muſt not
'think, and I hope you do not, that there cannot
'be a ſharper Stroke, for God hath many Arrows
'in his Quiver; he can heat the Furnace ſeven
'times hotter, and again and again ſeven times
'hotter, till he hath conſumed us; and if he ſhould
'do ſo, ſtill we muſt ſay, he hath *puniſhed us leſs*
'*than our Iniquities have deſerved.* For Examples of
'Patience in the like kind, we have two eminent
'ones in the Book of God; thoſe are, *Job* and
'*Aaron*; of the latter it is ſaid, *Lev.* x. 3. *He held*
'*his Peace*; and that which quieted him was,
'what his Brother *Moſes* ſaid to him, *This is that*
'*which the Lord hath ſaid, I will be ſanctified*; and
'if God be *ſanctified*, *Aaron* is *ſatisfied*; if God
'have Glory from it, *Aaron* hath nothing to ſay
'againſt it. Of the former it is ſaid, *Job* i. 20. he
'*fell down*, but it was to *worſhip*; and we are told
'how he expreſſed himſelf, *The Lord gave*, &c.
'He acknowledgeth God in all. And indeed af-
'ter all, this is it (my dear Couſins) that you muſt
'ſatisfy yourſelves with under this ſad Providence,
'that the Lord hath done it, and the ſame Will
'that ordered the thing itſelf, ordered all the Cir-
'cumſtances of it; and who are we that we ſhould
'diſpute with our Maker? *Let the Potſherds ſtrive*
'*with the Potſherds of the Earth*; *but let not the*
'*thing formed, ſay to him that formed it, Why haſt*

'*thou made me thus?* And as for the Improvement 'of this Affliction, (which I hope both of you ear-'neſtly deſire, for it is a great Loſs to loſe ſuch a 'Providence, and not be made better by it) I 'conceive there are four Leſſons which it ſhould 'teach you, and they are good Leſſons, and ſhould 'be well learned; for the advantage of them is un-'ſpeakable. 1. It ſhould for ever *imbitter Sin to* '*you.* You know what ſhe ſaid to the Prophet, 1 '*Kings* xvii. 18. *Art thou come to call my Sin to Re-*'*membrance, and to ſlay my Son?* 'Tis Sin, Sin, 'that is the old Kill-Friend; the *Jonah* that hath 'raiſed this Storm; the *Achan* that hath troubled 'your Houſe; then how ſhould you grow in your 'hatred of it, and endeavours againſt it? that you 'may be the Death of that, which hath been the 'Death of your dear Children; I ſay the Death of 'it, for nothing leſs will ſatisfy the true *Penitent*, 'than the Death of ſuch a Malefactor. 2. It ſhould 'be a *Spur* to you, to *put you on in Heaven's way.* 'It may be, you were growing remiſs in *Duty*, 'beginning to ſlack in your former pace in Re-'ligion; your heavenly Father ſaw it, was grieved 'at it, and ſent this ſad Providence to be your Mo-'nitor, to tell you, you ſhould remember whence 'you are fallen, and do your firſt Works, and 'be more *humble*, *holy*, *heavenly*, *ſelf-denying*, and '*watchful*, abounding always in the work of the 'Lord. O bleſſed are they that come out of ſuch 'a Furnace thus *refined:* they will ſay hereafter,

'twas

'twas a happy Day for them that ever they were put in. 3. You must learn by it as long as you live, to *keep your Affections in due Bounds towards Creature-Comforts*. How hard it is to *love* and not to *over-love*; to delight in Children or Yoke-fellows, and not over-delight? Now God is a jealous God, and will not give his Glory to any other: our Excess this way doth often provoke him to remove that Mercy from us, which we make an *Idol* of; and our Duty is to labour, when he doth so, to get that matter mended, and to rejoice in all our Enjoyments *with Trembling*, and as *if we rejoiced not*. 4. It should be a means of *drawing your Hearts and Thoughts more upwards and home-wards*; I mean your *everlasting Home*. You should be looking oftner now than before into the other World. *I shall go to him*, saith *David*, when his little Son was gone before. It is but a little while e'er all the things of *Time* shall be swallowed up in *Eternity*. And the matter is not great, whether we or ours *die first*, whilst we are all dying; in the midst of Life we are in Death: What manner of Persons then ought we to be? Now our *Lord Jesus Christ* himself, and *God*, even our *Father*, be your support under, and do you good by, this Dispensation, and give you a Name *better than that of Sons and Daughters*. We are daily mindful of you at the *Throne of Grace*, in our poor measure, and dearly recommended to you, *&c.*'

We ſhall next gather up ſome Paſſages out of his Letters to his *Children*, after they were married and gone from him.

To one of his Daughters with Child of her firſt Child, he thus writes. 'You have now one kind 'of *Burthen* more than ever you had before to *caſt* 'upon *God*; and if you do ſo, he will ſuſtain you, 'according to his Promiſe.'

And when the time of Travel was near, thus, 'You know whom you *have truſted*, even him who 'is *true* and *faithful*, and never yet did, nor ever 'will, *forſake* the Soul that *ſeeks* him. Tho' he 'be *Almighty*, and can do every thing, yet this 'he cannot do, he cannot *deny himſelf*, nor be 'worſe than his *Word*: But what is his *Word*? 'Hath he promiſed that there ſhall be always a 'ſafe and ſpeedy delivery? that there ſhall be no '*Jabez*, no *Benoni*? No; but if there be, he hath 'promiſed it ſhall *work together for good*; hath 'promiſed, if he doth not ſave *from*, he will ſave 'through: If he call to go, even thro' the *valley of* 'the *ſhadow of death*, (and what leſs is Child-bea-'ring?) he will be with you, his *Rod* and his *Staff* 'ſhall comfort you, and that's well.—Therefore 'your Faith muſt be in thoſe things as the Promiſe 'is, either ſo or ſo; and which way ſoever it be, '*God is good, and doth good.* Therefore (my dear 'Daughter) *lift up the Hands that hang down*, caſt 'your Burthen upon him, truſt alſo in him, and 'let your Thoughts be eſtabliſhed. We are mind-

'ful

'ful of you in our daily Prayers, but you have a 'better *Interceſſor* than we, who is *heard always*.'

To another of them in the ſame Circumſtance, he writes thus, 'Your laſt Letter ſpeaks you in a good 'Frame, which rejoiced my Heart, that you were '*fixed, fixed waiting upon God*; that your Faith 'was uppermoſt, above your Fears; that you could 'ſay, *Behold the handmaid of the Lord, let him do 'with me as ſeemeth good in his Eyes*. We are never 'fitter for a Mercy, nor is it more likely to be a 'Mercy indeed, than when it is ſo with us; now 'the Lord keep it always in the Imagination of the 'Thoughts of your Heart.' And, he concludes, 'Forget not 1 *Tim.* ii. *laſt*.'

When one of his Daughters was ſafely delivered, in a Letter to another of them that was drawing near to that Hour, he obſerved, that when *David* ſaid, *Pſalm* cxvi. 12. *What ſhall I render?* He preſently adds, *v.* 13. *I will call upon the Name of the Lord.* 'As if, ſaith he, calling upon the Name of 'the Lord for Mercy for you, were one way of 'rendring unto the Lord, for the great Benefit 'done to your Siſter.'

On occaſion of Affliction in their Families by the Sickneſs or Death of Children, or otherwiſe, he always wrote ſome word in Seaſon.

'In the *Furnace* again? ſaith he, but a good 'Friend ſits by, and it is only to take away more 'of the *Droſs*. If leſs Fire would do, we ſhould 'not have it ſo much and ſo often. O for Faith to

'truſt the *Refiner*, and to refer all to his *Will* 'and *Wiſdom*, and to wait the Iſſue; for I have 'been young, and now am old, but I never yet 'ſaw it *in vain to ſeek God*, and *to hope in him*.'

At another time he thus writes, 'Tough and 'knotty *Blocks* muſt have more and more *Wedges*; 'our heavenly Father when he judgeth, will over-'come. We hear of the death of dear *S. T.* and 'chide ourſelves for being ſo often pleaſed with his 'little pretty *faſhions*, leſt we offended therein by 'being too much ſo. No *Rival* muſt ſit with him 'in his *Throne*, who deſerves all our *Love* and *Joy*, 'and hath too little of it.'

At another time, upon the death of another lit-tle one, 'The dear little one, ſaith he, made but a 'ſhort *Paſſage* thro' this to another World, where 'it is to be for ever a living *Member* of the *great* 'Body, whereof Jeſus Chriſt is the *ever-living Head*; 'but for which *Hope*, there were cauſe for Sorrow 'indeed.'

At another time upon the like occaſion: 'Our 'Quiver of Children's Children is not ſo *full*, but 'God can ſoon *empty* it. O for *Grace*, *Grace* at 'ſuch a time, to do that which *Nature* cannot. 'The God of all Grace ſupply your Need and ours, 'according to his Riches in Glory! The Lord is 'ſtill training you up in his good *School*; and tho' 'no Affliction for the preſent be *joyous* but *grievous*, 'nevertheleſs *afterwards* it yields well; your Work

is

'is in every thing to bring your *Will* to the *Will of* 'God.'

To one of his Daughters concerning her little one, he thus writes; 'They are but *Bubbles*: we 'have many *warnings* to ſit looſe; the leſs we *re-* 'ly upon them in our *Joys* and *Hopes*, the more 'likely to have them continued to us. Our God 'is a jealous God, nor will he ſuffer the Creature 'to uſurp his *Throne* in our Affections.'

Upon the Death of a little Child but few Days old, he thus writes; 'The tidings of the death 'of your little one were afflicting to us; but the 'Clay muſt not ſay to the *Potter*, What doſt thou? 'If he that took be the ſame that gave, and what 'he gave and took was his own, by our own con- 'ſent, it becomes us to ſay, *Bleſſed be the Name of* 'the Lord. I hope you have been learning to *ac-* 'knowledge God in all Events, and to take all as 'from his *Hand*, who hath given us to *know*, I ſay, 'to *know*, for St. *Paul* ſaith ſo, that all things *do* 'work together, (not only ſhall, but *do*) *for our* 'good, that we may be more and more *partakers of* 'his Holineſs. He can make the two left as com- 'fortable to you as all the three, as all your five 'could have been. However, if all the *Ciſterns* 'were drawn dry, while you have your *Fountain* 'to go to, you are well; you may alſo by Faith 'look forward, and ſay, it was a *Covenant child*, 'and thro' Mercy, we ſhall ſee it again in a bet- 'ter World.'

Upon the ſickneſs of a dear Child, he thus writes to the Parent; 'You and we are taught to ſay, *It* 'is the Lord; upon his Will muſt we wait, and to 'it muſt we ſubmit in every thing; not by *con-* 'ſtraint, but *choice*; not only becauſe he is the 'Potter and we the *Clay*; and therefore in a way 'of *Sovereignty*, he may do what he pleaſeth with us 'and ours: but becauſe he is our *Father*, and will 'do nothing but what ſhall be for *good* to us. The 'more you can be ſatisfied in this, and the more 'willing to *reſign*, the more likely to *have*. Be 'ſtrong therefore in the *Grace* which is in *Chriſt* 'Jeſus; it is given for ſuch a time of need as this. 'I hope your Fears and ours will be prevented, and 'pray they may; but thanks be to God, we know 'the *Worſt* of it, and that *Worſt* hath no harm in 'it, while the *better part* is ours, which *cannot be* 'taken away from us.'

To one of his Children in Affliction he writes thus; 'Tis a time of *Trial* with you, according to 'the Will of your and our heavenly *Father*. Tho' 'you ſee not yet what he means by it, you ſhall 'ſee. He means you good and not hurt, he is 'ſhewing you the vanity of all things under the 'Sun; that your happineſs lies not in them, but in 'himſelf only; that they and we are paſſing away, 'withering *Flowers*, that therefore we may learn to 'die to them, and live above them, placing our 'Hope and Happineſs in better things, truſting in 'him alone who is the *Rock of Ages*, who fails not,

'neither

'neither can fail, nor will fail thoſe that fly to 'him. I pray you, think not a *hard thought* of 'him; no not one hard thought; for he is good, 'and doth good in all that he doth; and therefore 'all ſhall work for good; but then, as you are 'called according to his purpoſe (bleſſed be his 'Name for it) ſo you muſt *love him*, and Love, you 'know, *thinks no evil*, but puts the beſt conſtruc-'tion upon all that the Perſon beloved ſaith or 'doth; and ſo muſt you, tho' now for a Seaſon, if 'need be, you are in Heavineſs.'

On another occaſion; 'Your *Times* and the 'Times of yours are in the Lord's good Hand, 'whoſe *Will* is his *Wiſdom*. 'Tis one thing (as we 'read and obſerved this Morning, out of *Ezek.* 'xxii.) to be put into a *Furnace* and left there as '*Droſs* to be conſumed; and another thing to be 'put in as *Gold* or *Silver* to be melted for uſe, and 'to have the *Refiner* ſit by. You know whom you 'have believed; keep your hold of the everlaſting 'Covenant: He is faithful that hath promiſed. 'We pray for you, and we give Thanks for you 'daily, for the *Cup* is *mixed*, therefore truſt in the 'Lord for ever, and rejoice in the Lord always; 'again I ſay, rejoice.'

To one of his Sons in Law engaged in building, he thus writes; 'Be ſure to *take God along with* '*you* in this, as in all your *Affairs*; for *except he* '*build the Houſe, they labour in vain that build it.* 'Count upon troubleſome Occurrences in it, and

'keep the Spirit *quiet* within: And let not God's 'Time nor *Dues* be entrenched upon, and then *all* 'will be well.'

'Twas but a little before he died that he wrote thus to one of his Children; 'We rejoice in God's 'Goodneſs to you, that your *Diſtemper* hath been 'a *Rod ſhaken* only, and not *laid on*. He is good, and 'doth good; and ſhould we not love him, and *reſt* 'in our love to him? He ſaith, he doth in his to us, 'and *rejoiceth over us with ſinging*, Zeph. iii. 17. 'And have not we much more cauſe? What Love-'lineſs in us? What not in him? I pray let me re-'commend him to your *Love*; love him, love 'him with all the *Powers* of your *Soul*, and out of 'love to him *pleaſe him*. He is pleaſed with honeſt 'Endeavours to *pleaſe him*; tho' after all, in many 'things we come ſhort, but we *are not under the* 'Law, *but under Grace*.'

To one of his Children recovered from Sickneſs he gives this Hint; 'Remember that a *new Life* 'muſt be a *new Life* indeed; *Reprieves* extraor-'dinary call for *Returns* extraordinary.'

The laſt Journey he made to *London* was in *Auguſt* 1690; before he went, he ſent this *Farewell-Letter* to his Son at *Cheſter*: 'I am going forth this 'Morning towards the great City, not knowing 'but it may be *Mount-Nebo* to me: Therefore I 'ſend you this, as full of *Bleſſings* as it can hold, 'to yourſelf, my Daughter your Wife, all the 'reſt of my Daughters, their Husbands, and all

'the

'the little ones, *together* and *ſeverally*. If I could 'command the Bleſſings, I would; but I pray to 'him that *hath* and *doth*, and I truſt *will*. The 'Lord *bleſs you*, and *keep you*, and *lift up the light of 'his countenance upon you*. As ye have *received*, and 'you for your part preached, *Chriſt Jeſus the Lord*, 'ſo *walk in him*: keeping Conſcience always void 'of offence, both towards God, and towards all 'Men. Love your *Mother*, and be dutiful to her, 'and live in love and peace among yourſelves, and 'the God of *Love* and *Peace*, that hath been, will 'be, with you. *Amen*.'

To one who deſired his Direction for attaining the *Gift of Prayer*, he wrote the following Letter of Advice.

If you would be able in Expreſſions of your own, without the help of a Form, to offer up *Prayers* to God, obſerve theſe *Rules* of *Direction*; in the uſe whereof, by God's Bleſſing, you may in time attain thereunto.

1. You muſt *be thoroughly convinced that where ſuch a Gift is, it is of great uſe to a Chriſtian*; both very *comfortable* and very *profitable*, and therefore very *deſirable*, and worth your ſerious *endeavours*; this muſt firſt be, or elſe all that follows will ſignify nothing: For it is as the wiſe Man ſaith, *Prov.* xviii. 1. *Thro' deſire a Man having ſeparated himſelf, ſeeketh and intermeddleth with all Wiſdom*; that is, 'till we are brought in ſome good meaſure to deſire the *end*, we ſhall never in good earneſt apply ourſelves

to

to the uſe of *means*, for obtaining of it. It is a *Gift* that fits a Perſon to be of uſe to others in the Duty of Prayer, according as there is occaſion, either in a *Family* or in *Chriſtian Communion*. It is alſo of great advantage to ourſelves; for how can any *Form* (tho' never ſo exact) be poſſibly contrived, ſo as to reach all the Circumſtances of *my particular caſe*, and yet it is my Duty, *in every thing to make my Requeſts known to God*.

2. As you ſhould be perſuaded of the excellent uſe of it, where it is attained, ſo alſo *you ſhould believe, that where it is not, it may be attained, and that without any great difficulty*. No doubt but many are diſcouraged from endeavouring after it, by an Opinion they have, that it is to no purpoſe; they think it a thing ſo far above their *Abilities*, that it were as good ſit ſtill and never attempt it: This is of very bad Conſequence, as in other matters of Religion, ſo particularly in this; therefore watch againſt this Suggeſtion, and conclude, that (tho' it may be harder to ſome than others) yet it is *impoſſible* to none: Nay, this *wiſdom is eaſy to him that underſtandeth*, where means are uſed in the fear of God.

3. *You muſt rightly underſtand and conſider who it is, with whom you have to do in Prayer*, for your Encouragement to come to him, tho' in the midſt of many Infirmities and Imperfections. He is your Father, your loving, tender-hearted Father, who *knows your Frame, and remembers you are duſt*; who is not extreme to mark what we do amiſs, in manner

and

and expreſſion, where the Heart is upright with him. You may judge a little concerning his Love, by the *Diſpoſition* that is in you towards your *Children*, when they come to ask things needful of you: And believe him to be infinitely more *merciful* and *compaſſionate*, than the moſt merciful and compaſſionate of Fathers and Mothers *are* or *can be:* eſpecially remembring that we have an *Advocate with the Father*, Jeſus Chriſt the Righteous, who is the *great High Prieſt of our Profeſſion*, and whom he *heareth always*.

4. You muſt *pray that you may pray*; beg of God the *Father of Lights*, from whom every good and perfect Gift comes, to beſtow this Gift upon you. We read, *Luke* xi. 1. that one of the Diſciples came to Jeſus Chriſt upon this Errand, *Lord, teach us to pray*, and he had his Requeſt granted preſently. Go you to him on the ſame Errand. You may plead the *Relation* of a Child, from that Scripture, *Gal.* iv. 6. *And becauſe you are Sons, God hath ſent forth the Spirit of his Son into your Hearts, crying, Abba, Father:* And the *Promiſe* alſo, from that Scripture, *Zech.* xii. 10. *I will pour upon the Houſe of* David, *and the Inhabitants of* Jeruſalem, *the Spirit of Grace and Supplication*; which two, Relation and a Promiſe, if they be not ſufficient to encourage your *Faith* and *Hope* in this Addreſs, what is or can be?

5. *It is good before you addreſs yourſelf to the Duty, to read a portion of holy Scripture*, which will be of great

great uſe to furniſh you both with *Matter* and *Words* for Prayer, eſpecially *David*'s Pſalms, and *Paul*'s Epiſtles. The holy Spirit hath provided for us a *Treaſury* or *Store-houſe*, of what is ſuitable for all occaſions; and where both the *Word* and the *Matter* are his own, and of his own framing, and inditing, if affections be ſtirring in us accordingly, we have great reaſon to believe he will accept of us. In divers places he hath himſelf put words into our Mouths for the purpoſe; as *Hoſ.* xiv. 2. *Take with you words*; Mat. vi. 9. *After this manner therefore pray ye*, and often elſewhere.

6. There *muſt be ſome Acquaintance with our own Hearts, with our ſpiritual State and Condition, our Wants* and *Ways*, or elſe no good will be done in this matter. 'Tis ſenſe of Cold, Hunger, Thirſt, Nakedneſs, that ſupplies the poor *Beggar* at your Door with pertinent *Expreſſions* and *Arguments*: he needs not the help of a Friend or Book to furniſh him; ſo if we know ourſelves, and feel our Condition, and ſet God before us as our God, able and ready to help us, words will eaſily follow wherewith to offer up our Deſires to him, who underſtands the Language even of Sighs and Tears, and *groanings which cannot be uttered*, Rom. viii. 26.

7. *It is of uſe in ſtated Prayer, ordinarily to obſerve a Method*, according to the ſeveral parts of Prayer, which are theſe four:

1. *Com-*

1. *Compellation* or *Adoration*, which is the giving of due *Titles* to God in our Addreſſes to him, and therein aſcribing to him *the Glory due unto his Name*. With this we are to begin our Prayers, both for the working of a holy *Awe* and *Dread* upon our Hearts towards him, on the account of his *Greatneſs* and *Majeſty*; as alſo for the ſtrengthning of our *Faith* and *Hope* in him, upon the account of his *Goodneſs* and *Mercy*.

2. *Confeſſion*; *Sin* is to be confeſſed in every Prayer; *Original Sin* as the Root, Spring-head and Fountain; and *Actual Sin* as the Fruit and Stream proceeding from it. Herein you muſt not reſt in *generals*, as moſt do, but deſcend to *particulars* eſpecially in ſecret, opening the whole Wound, hiding nothing from him; *aggravating* the Fault from the Circumſtances of it, *judging* and *condemning* yourſelf for it in the ſight of God: for your help herein, you muſt acquaint yourſelf with the Divine Law, the Precepts and Prohibitions of it, eſpecially their *Extent* and *ſpiritual Nature*, as the Rule; and then bring your own Thoughts, Words, and Actions to it daily, to be tried by it.

3. *Petition*, for ſuch good things as God hath promiſed, and you *have need of*, both for this Life and *that which is to come*. As to the latter, you are to pray for *Mercy to pardon*, and *Grace to help in time of need*. As to the former, for *Bread to eat*, and *Raiment to put on*, and a Heart to be therewith *contented*. You are to pray for others alſo, the Church

Church of God, the Land of your Nativity, Magiſtrates, Miniſters, Relations, and Friends, not forgetting the Afflictions of the Afflicted.

4. *Thankſgiving*, which ſhould have a conſiderable ſhare in every Prayer; for our Duty is, *in every thing to give thanks* for Mercies received, publick and perſonal, *which is the Will of God in Chriſt Jeſus concerning us.*

This Rule of *Method* is not ſo neceſſary to be obſerved in Prayer, as in no caſe to be varied from; but it is certainly very *uſeful* and expedient, and a great help to *young beginners* in that Duty.

8. My advice is, that *you would delay no longer*, but forthwith apply yourſelf, in the ſtrength of Chriſt, to this ſweet and excellent way of praying; and I dare ſay, in a ſhort time you will find, thro' the aids and ſupplies of *Divine Grace*, what is at firſt hard and difficult, will by degrees be eaſy and delightful. The promiſe is, that *to him that hath*, i. e. that *hath, and uſeth what he hath*, more ſhall be given. Tho' you cannot do what you would, yet fail not to do what you can; wherein the Lord will accept you, according to his everlaſting Covenant in Chriſt Jeſus, for *we are not under the Law but under Grace.*

CHAP.

CHAP. XI.

A ſhort Account of ſome of his Friends, eſpecially his Brethren in the Miniſtry, that died before him.

WE think ourſelves obliged to add this Account out of his own Papers, partly as an Evidence of the great eſteem he had of the Gifts and Graces of others, to whom he delighted to do Honour; (an Inſtance of that Humility, which he was in all reſpects a great Example of;) and partly that we may preſerve the remembrance of ſome in that Country, whoſe Names ought not to be buried in Oblivion. It is part of that Honour which we owe to *them that fear the Lord*; to mention them with reſpect when they are dead, that we may contribute ſomething to the fulfilling of the Promiſe, That *the Righteous*, eſpecially they who *turn many to Righteouſneſs, ſhall be had in everlaſting remembrance.* We will take them in the Order wherein we find them in his Diary, according to the time of their Death, premiſing

miſing only this Note of his, occaſioned by a particular inſtance; 'Such a Day I read the Life of 'old Mr. *Bruen* of *Stapleford*, in which I met with 'ſome things that ſhame me, ſome things that 'confirm me, and ſome things that quicken me. 'Bleſſed be God for that Cloud of Witneſſes we 'are encompaſſed about with.'

Mr. *John Machin* was buried at *Newcaſtle*, *Sept.* 8, 1664, a worthy inſtrument in Goſpel-Work; laborious, faithful, and ſucceſsful above his Fellows; taken away in the midſt of his Days; the firſt Candle I have heard of put out by God, among the many hundreds put under a Buſhel by Men.

Mr. *Heath*, late Miniſter of St. *Aikmond*'s Church in *Shrewsbury*, was buried *May* 28, 1666. He was of *Chriſt College* in *Cambridge*, where he was much valued for his great Learning, eſpecially in the Oriental Tongues, in which he was one of the greateſt Maſters of his Age. He was employed to correct the *Syriac* and *Arabick* of the *Polyglot* Bible, which was ſent down to him in Sheets for that purpoſe; for which Biſhop *Walton* gave him a Copy. He read the *Liturgy* till *Auguſt* 24, 1662, and then was ſilenced, becauſe he could not come up to the impoſed Terms of Conformity. When the Five-Mile-Act commenced, *March* 25, 1666, he removed to *Wellington*, and there within a few Weeks died, and was buried. When he lay upon his Death-bed, Mr. *Lawrence* asked him, what Reflections he had upon his Nonconformity? *Truly*, ſaid he, *I would not but have done as I did for a thouſand Worlds.*

Worlds. He had great Confidence that God would provide for his Widow and Children, according to Promiſe.

Much about the ſame time Mr. *York* died in *Shrewsbury*, a holy, good Man, and well approved in the Miniſtry, who waſted his own Candle in giving Light to others, even after he was removed out of the Candleſtick.

Mr. *Thomas Porter*, late Miniſter of *Whitchurch*, died at *Shrewsbury* in a good old Age, *June* 19, 1667, he was born in *Northamptonſhire*, bred in *Cambridge*; he was ſettled Miniſter of *Hanmer* in *Flintſhire*, long before the Wars, by the means of Sir *John Hanmer*, the Patron, who was a very worthy, pious Gentleman, and a great Promoter of Religion in that Pariſh, but died in the midſt of his Days. Here Mr. *Porter*'s Miniſtry was bleſſed with wonderful acceptance and ſucceſs, both in that and the neighbouring Pariſhes; and a great Harveſt of Souls was there gathered in to Chriſt. After the Wars were over (during the Heat of which he was forced to withdraw) he procured Mr. *Steele* for *Hanmer*, and he removed to *Whitchurch*, where he continued an Inſtrument of much good, till the King came in, and then he gave way to Dr. *Bernard*, a worthy moderate Man. He preached his Farewel-Sermon at *Whitchurch*, *Auguſt* 28, 1660, on *Col.* i. 24. and ſpent the reſt of his Days in Silence and Affliction. He was exerciſed long with pain upon his Bed, and the multitude of his Bones

Bones with ſtrong pain: If this be done to the green Tree, what ſhall be done to the dry? His dying Counſel to the Lord's People was, to *ſtick to Chriſt, and not to let him go, come Life, come Death.*

The worthy Colonel *Thomas Hunt* died at his Houſe in *Shrewsbury*, *April* 12, 1669, a true *Nathaniel*, an *Iſraelite indeed*, in whom was no Guile: one that like *Caleb*, followed the Lord fully in difficult trying times. He was a Member of the long Parliament for *Shrewsbury*, and very active for God in his Generation, abounding in good Works, and his Memory is bleſſed. I was going to *Shrewsbury*, upon an appointment of his, and by the way met the ſad news of his Death; which was ſudden, but not ſurprizing, to one that was always ready. He was twice at publick Ordinances the Day before, being Lord's-day, worſhipped God with his Family in the Evening, went to bed well as at other times; but about two or three o'Clock in the Morning waked very ill, and before five fell aſleep in the Lord. *Help, Lord, for the godly Man ceaſeth.*

Mr. *George Mainwaring*, a faithful Miniſter of Jeſus Chriſt, and my worthy Friend, died in a good old Age, *March* 14, 1669-70, gathered as a ſhock of Corn in his Seaſon. He was born in *Wrenbury*-Pariſh in *Cheſhire*, ſupported at the Univerſity by Mr. *Cotton* of *Cumbermere*, where he had the Reputation of a good Scholar; he was brought acquainted with the ways of Religion, by means of Mr. *Buckley* his Uncle, a ſtrict Puritan. He was firſt

Chap-

Chaplain to Sir *Henry Delves*, afterwards Rector of *Baddely*, and Chaplain to Sir *Thomas Mainwaring*. After the Wars he was removed to *Malpas*, whence he was ejected upon the King's coming in. His Converſation was exemplary, eſpecially for plainneſs and integrity; he was eminent for expounding Scripture. While he was at *Malpas*, he conſtantly gave all the Milk which his Dairy yielded on the Lord's-day, to the Poor.

Mr. *Zechariah Thomas*, my worthy Friend, died of a Conſumption at *Nantwich*, *November* 14, 1670, in the forty firſt Year of his Age. He was bred up for a Tradeſman in *Suffolk*, but always addicted to his Book, and was ordained a Miniſter after the King came in, and entertained Curate at *Tilſtock*, under Dr. *Bernard*; but by reaſon of his Nonconformity could not continue there long. On the *Monday* before he died, he ſaid to thoſe about him, that towards *Wedneſday* he ſhould take his leave of them, and did ſo. He was buried at *Acton*; Mr. *Kirkes*, Vicar of *Acton*, preached, and gave him a worthy Character (and ſuch he deſerved) for Uprightneſs, Humility, Moderation, Prayer, Faithfulneſs in reproving, Patience under Affliction; and in ſaying, he was an *Iſraelite indeed* without Guile, he ſaid all. The Lord make me a Follower of him, and of all the reſt, who thro' Faith and Patience inherit the Promiſes.

Mr. *Joſhua Richardſon*, my truly worthy Friend and Brother, died at *Alkington* in *Whitchurch*-Pariſh,

riſh *September* 1, 1671. Bleſſed be God for his holy Life and happy Death. He was ſeveral Years Miniſter of *Middle* in *Shropſhire*, and was turned out thence for Nonconformity. He was a holy, loving, ſerious Man. Dr. *Fowler* preached his Funeral-Sermon at *Whitchurch*, on *Dan.* xii. 3. highly praiſing him (as he deſerved) for Wiſdom, Piety and Peaceableneſs.

Mr. *Samuel Hilderſham* died near *Birmingham* in *April* 1674, the only Son of Mr. *Arthur Hilderſham* of *Aſhby* (whoſe works praiſe him in the Gates) Fellow of *Emanuel*-College in *Cambridge*, ſettled Rector of *Weſt-Felton* in *Shropſhire*, in 1628, and continued there till ſilenced by the Act of Uniformity. He was one of the Aſſembly of Divines; a Father to the Sons of the Prophets in and about *Shropſhire*. He was learned, loving, and charitable, an excellent Preacher, an eminent Expoſitor, and very much a Gentleman; he was about Fourſcore Years of Age when he died. He ordered by his Will this Inſcription upon his Grave ſtone: *Samuel Hilderſham*, B. D. *Rector of* Weſt-Felton, *in the County of* Salop, 34 *Years till Auguſt* 24, 1662.

Mr. *Richard Sadler*, my worthy Friend and Fellow-Labourer, died at *Whixal* in *Prees*-Pariſh, *April* — 1675. He was born in *Worceſter*; went, when young, with his Father into *New England*; after the Wars he returned to *England*; was ordained at *Whixal*-Chappel, *May* 16, 1648, and was removed thence to *Ludlow*. Being turned out there upon the King's

King's coming in, he ſpent the reſt of his Days in Privacy at *Whixhall*: A Man of great Piety and Moderation.

Mr. *Rowland Nevet*, died at his Houſe near *Oſweſtry*, *December* 8, 1675, and was buried at *Morton*-Chappel. I preached his Funeral-Sermon at *Swinny*, on 2 *Pet.* i. 14. *Knowing that I muſt ſhortly put off this my Tabernacle.* He was born in *Hodnet*-Pariſh, 1609, brought up at *Shrewsbury*-School, was afterwards of *Edmund-Hall* in *Oxford*, commenced Maſter of Arts, in 1634. He was epiſcopally ordained; and in 1635, was preſented to the Vicarage of *Stanton* in *Shropſhire*, where he continued many Years, with great Succeſs in his Miniſtry. While he was ſingle, he kept Houſe, judging that more for the furtherance of his Work among his People, than to table. After the War he removed to *Oſweſtry*, where he *laboured abundantly* in the work of the Lord; and even after he was ſilenced for Nonconformity, he continued among his People there to his dying Day, doing what he could, when he might not do what he would. He would ſay, he thought moſt of his converting Work was done at *Oſweſtry*, the firſt ſeven Years of his being there. He loved to preach, and to hear others preach, concerning the great things of Religion, Redemption, Reconciliation, Regeneration, *&c.* for theſe, ſaith he, are the main matter. When the Plague was at *Oſweſtry*, he continued with his

People, and preached to them, and it was an opportunity of doing much good.

His Converſation from his Youth was not only blameleſs, but holy and pious; he was exemplary for Family-Religion, and great care and induſtry in the Education of his Children. He was looked upon as *Congregational* in Judgment and Practice, and was not ſatisfied to join in the Common Prayer; but was free to communicate with thoſe that did. He greatly bewailed the Diviſions of the Church, and the intemperate Heats of ſome of all Perſuaſions. He was exceeding kind and loving to his Friends, very frequent in pious Ejaculations to God. Being often diſtempered in Body, he would ſay, he was *never better than in the Pulpit*, and that it *was the beſt place he could wiſh to die in.* He often bleſſed God for a fit of Sickneſs which he had, which, he ſaid, he would not have been without for a World; the Foundation of his Comfort, and Hope of Heaven being laid then. When he was ſometimes much ſpent with his Labours, he would appeal to God, that *tho' he might be wearied in his Service, he would never be weary of it.* His dying Prayer for his Children (after many ſweet Exhortations) was, *That the Mediator's Bleſſing might be the Portion of every one of them:* adding, *I charge you all, ſee to it, that you meet me on the right Hand of Chriſt, at the great Day.* A little before he died he had this Expreſſion, *Go forth, my Soul, go forth to meet thy God*; adding by and by, *It is now done; Come, Lord Jeſus,*

come

come quickly. One preſent ſaying to him, that he was now going to receive his Reward, he replied, *It is free Grace.* [Mr. *Henry* was much importuned to print his Sermon at Mr. *Nevet*'s Funeral, with ſome account of his Life and Death, which he was inclined to do, but was diſcouraged by the difficulties of the Times, and it was never done. But ſome Materials he had for it, out of which we have collected theſe hints.]

Mr. *Robert Fogg*, my old dear Friend, was buried at *Acton* near *Nantwich*, *April* 21, 1676, he died in a good old Age, about Eighty. He was Miniſter of *Bangor* in *Flintſhire*, till after the King came in, and thence forward to his Death, was a poor ſilent Nonconformiſt, but of a bold and zealous Spirit, giving good Counſel to thoſe about him. A little before he died, he had this weighty ſaying among others, *Aſſure your ſelves, the Spirit of God will be underling to no Sin.*

Mr. *Hugh Rogers*, a worthy faithful Miniſter of Jeſus Chriſt, turned out for Nonconformity from *Newtown* in *Montgomeryſhire*, was buried at *Welch-Pool*, *March* 17, 1679-80. He was a Man of excellent Converſe, and whoſe peculiar felicity lay in pleaſant and edifying Diſcourſe.

July 2d and 3d, 1680, theſe two Days brought tidings of the Death of Mr. *Haines* ſometime Miniſter of *Wem* in *Shropſhire*, and ſince at *New-Chappel* in *Weſtminſter*; and of Mr. *Richard Edwards* Miniſter at *Oſweſtry*, both worthy Conformiſts, pi-

ous, peaceable and good Men; whom I hope, thro' Grace, to meet ſhortly in Heaven. The Lord raiſe up others in their room to be and do better.

Mr. *Robert Boſier*, my dear Friend and Kinſman, having juſt compleated the twenty third Year of his Age, died of a Fever, *September* 13th 1680, at Mr. *Doolittle*'s Houſe in *Iſlington*, whither he was gone but a few Weeks before for improvement in Learning; being formerly a Commoner of *Edmund-Hall* in *Oxford*; and ſince having ſpent ſome Years in my Family, and deſigned himſelf for the Service of Chriſt, in the Work of the Miniſtry. He was a young Man of pregnant Parts, great Induſtry, and exemplary Seriouſneſs and Piety; and likely to be an eminent Inſtrument of good in his Day. His Friends and Relations had promiſed themſelves much comfort in him; but we know who *performeth the thing that is appointed for us*, and *giveth not account of any of his Matters*.

Mr. *John Malden*, my dear and worthy Friend, turned out from *Newport* in *Shropſhire*, for Nonconformity, died at *Alkington* near *Whitchurch*, May 23d, 1681, a Man of great Learning, an excellent Hebrician, of exemplary Piety, and a ſolid Preacher; as he lived ſo he died, very low in his own Eyes; eſteeming himſelf good for nothing, tho' really good for every thing, which was manifeſtly a prejudice, both to his Comfort, and to his Uſefulneſs. He ſaid, he was far from repenting his being a Sufferer againſt Conformity. The Relicks of ſo much Lear-

Learning, Piety, and Humility, I have not ſeen this great while laid in a Grave: But bleſſed be God we had ſuch a one ſo long.

Dr. *Joſhua Maddocks*, a beloved Phyſician, our very dear Friend and Kinſman, died of a Fever at *Whitchurch*, in the midſt of his Days, *July* 27, 1682, a very pious Man, and eſpecially eminent for Meekneſs; an excellent Scholar, and particularly learned in the Mathematicks: he lived much deſired, and died much lamented.

Mr. *Jonathan Roberts* of *Llanvair* in *Denbighſhire*, my dear and precious Friend, and a faithful Miniſter of Chriſt, died at Mr. *Titus Thomas*'s Houſe in *Weſt-Felton*, and was buried there *September* 26, 1684. A true *Nathanael*, an *Iſraelite* indeed, for Plainneſs and Integrity; a ſilent Sufferer for his Nonconformity, for which he quitted a good Living in *Denbighſhire*. He was a learned Man, a Maſter of Arts of *Oxford*; he died with comfort in his Nonconformity, and with confidence of a return of Mercy in God's due time. The Summer before he died he had been at *Oxford*, *Cambridge*, and *London*, where he heard and ſaw that which much confirmed him in his Diſſent.

Mr. *Zechariah Cawdrey*, Miniſter of *Bartomley* in *Cheſhire*, a learned and godly Divine, was buried *December* 24, 1684, a Conformiſt, and formerly a great Sufferer for the King; but in his latter Times much maligned and reproached by ſome People for his moderation towards Diſſenters, for

his Book of *Preparation for Martyrdom*, and for his Zeal in keeping up the Monthly Lectures at *Nantwich* and *Tarvin*. But he is gone to the World of Peace, and Love, and everlaſting Praiſes.

Mr. *Titus Thomas*, Miniſter of the Independent Congregation in *Shrewsbury*, was buried at *Felton*, *December* 10, 1686. He was a worthy good Man. We were ſix Nonconformiſt-Miniſters there at the Funeral and the ſeventh dead in the midſt of us, ſaying to us, *Therefore be ye alſo ready.*

Mr. *Edward Greg* of *Cheſter*, a worthy Gentleman, and my dear Friend, died *July* 9, 1689, of a Fever, in the midſt of his Days. He was one that feared God above many, of a meek and quiet Spirit, and eminently active and uſeful in his Generation. The Lord is pulling our earthen Props from under us, that we might lean upon, and truſt in himſelf alone, and might learn to *ceaſe from Man.*

Mr. *Daniel Benyon* of *Aſh*, my dear Friend and Kinſman, died *June* 25, 1690, a very ſerious pious Gentleman, and an *Iſraelite* indeed, a true Lover of, and ready Benefactor to, all good Men, eſpecially good Miniſters. He told me a little before he died, God had made uſe of me, (tho' moſt unworthy) as an Inſtrument of his Converſion; for which I bleſs his holy Name. He had a long and lingering Sickneſs, which he bore with great Patience.

Mrs.

Mrs. *Crew* of *Utkinton* in *Cheſhire*, an aged Servant of the Lord, was buried *July* 8, 1690. She kept her Integrity, and abounded in Works of Piety and Charity to the laſt, and finiſhed well; to God be Praiſe.

Mrs. *Hunt* of *Shrewsbury*, the Relict of Colonel *Hunt*, another rare Pattern of zealous Piety, abounding Charity, and eminent Uſefulneſs in her place, finiſhed her Courſe *October* 23, 1690, after two Days Sickneſs.

The reverend, learned, and holy Mr. *Richard Baxter*, died at *London*, *December* 8, 1691, aged ſeventy ſix, and one Month; as much vilified by ſome, and magnified by others, as moſt Men that ever were; but it is a ſmall thing to be judged of Man's Day. He was buried at *Chriſt-Church*, *London*, with great Honour.

Mr. *John Wood*, my good Friend, died *Sept.* 19, 1692, at *Mitton* in *Shropſhire*, aged about ſeventy; he was ſometime Fellow of *Magdalen*-College in *Cambridge*, where he was ejected for Nonconformity; a learned Man, but wanted the Faculty of communicating; one that feared God, and walked in his Integrity to the laſt; had no certain Dwelling-place on Earth, but I truſt hath one in Heaven. *Hic tandem requieſcit.*

Mr. *Richard Steele*, my old and dear Friend, and Companion in Tribulation, and in the Kingdom and Patience of Jeſus Chriſt, died at *London*, *November* 16, 1692, in the Sixty fourth Year of his

his Age; a Man that had been greatly uſeful in his Generation, both in the Country and at *London*.

Luke Lloyd, Eſq; of the *Bryn* in *Hanmer*-Pariſh, my aged worthy Friend, finiſhed his Courſe with Joy, *March* 31, 1695, being Lord's-day. He was in the Eighty ſeventh Year of his Age, and had been married almoſt Sixty nine Years to his pious Wife (of the ſame Age) who ſtill ſurvives him. He was the Glory of our little Congregation, and my Friend indeed.

He lived and died a Pattern of Piety, and Primitive Chriſtianity, and ſtill brought forth Fruit in old Age; his Vigour, both of Body and Mind, being wonderfully preſerved to the laſt; and by the Grace of God he finiſhed well, and his Sun ſet under no Cloud. Such good Men are intended to be to us as the Star that led the wiſe Men to Chriſt; and as far as they do ſo, we are to follow them. *Mark the perfect Man, and behold the upright, for the end of that Man is Peace.*

Mr. *Samuel Taylor*, an aged Miniſter of Jeſus Chriſt, and my true Friend, and fellow Labourer, died at *Wem*, *June* 26, 1695. He was turned out from *Edſtaſton*-Chappel near *Wem*, by the Act of Uniformity; chooſing rather to beg his Bread than wrong his Conſcience. He continued in *Wem* ever ſince, and preached there as his Strength and Liberty would permit. He had his Houſe burnt in the dreadful Fire that was there in 1676, and had

a Child born that very Night. He was a Man of a very tender Spirit, humble and low in his own Eyes, of approved Integrity, and finiſhed well. [Mr. *Henry* preached his Funeral Sermon at *Wem*, on 2 *Cor.* iv. 7. *We have this Treaſure in Earthen Veſſels.*]

Mr. *Edward Lawrence* of *London*, my dear and worthy Friend, and a faithful Miniſter and Witneſs of the Lord Jeſus, died *November* —— 1695, about the Seventieth Year of his Age; born at *Moſton* in *Shropſhire* of *Magdalen*-College in *Cambridge*, turned out from *Baſchurch* in *Shropſhire*, by the Act of Uniformity, in 1662, was driven from *Whitchurch* by the violent Perſecution of the Conventicle Act, in 1670, when he removed to *London*, and there ſpent the reſt of his Days.

He had many Children, but great Affliction in ſome of them, which gave occaſion to his Book, entituled, *Parents' Groans over their wicked Children.* It is a very high but juſt Character, which Mr. *Vincent* hath given of him in his Sermon at his Funeral; of which, let me take leave to add ſome few Inſtances that occur to us, which may be inſtructive beſides thoſe which we have already mentioned occaſionally. At his Meals, he would often ſpeak of *uſing God's Creatures as his Witneſſes that he is good*; and we cannot conceive *how much good our God doth every Moment.* An Expreſſion of his great regard to Juſtice, was that common Caution he gave his Children, *Tremble to borrow Two-*

pence;

pence; and of his Meekneſs and Tenderneſs this, *Make no Man angry nor ſad.* He often ſaid, *I adore the Wiſdom of God, that he hath not ſeen meet to truſt me with Riches.* When he ſaw little Children playing in the Streets, he would often lift up his Heart in an ejaculatory Prayer to God for them, calling *them the Seed of the next Generation.* When his Friend choſe to ride the back-way into Town, he pleaſantly checked him, telling him that his Heart had often been refreſhed, when he had looked out at the Window, and *ſeen a good Man go along the Streets.* He uſed to ſay, that *Cromwell* did more real Prejudice to Religion by his Hypocriſy, than King *Charles* the Second did, that never pretended to it. As alſo, that *he feared the Sins of the Land more than the* French.

A Friend of his in the Country, writing to him not long before he died, deſired his Thoughts concerning the Differences among the *London*-Diſſenters, to which he returned this Anſwer: *I can ſay little concerning our Diviſions, which, when ſome Men's Judgments and Tempers are healed, will be alſo healed. But, When will that be? They that have moſt Holineſs are moſt Peaceable, and have moſt Comfort.*

P. S.

P. S.

Mr. *Philip Henry*'s Relict ſurvived him almoſt eleven Years. She continued to the laſt at her Houſe at *Broad-Oak*, where ſhe was born, a great Example of Wiſdom, Piety and Uſefulneſs, and abounding in good Works; happy in a conſtant Calmneſs and Serenity of Mind; which as it was a ſingular Gift of the divine Grace, and an Inſtance of her Wiſdom, ſo it contributed very much to her cloſe and comfortable Walking with God and her doing good. She lived and died rejoicing in *Chriſt Jeſus*, and in a pleaſing Expectation of the Glory to be revealed. She died *May* 25, 1707.

Dr. *Samuel Benyon* ſucceeded Mr. *Philip Henry* in the Care of the Congregation at *Broad Oak*, till he removed to *Shrewsbury* in *March* 1706. He was ſucceeded by Mr. *Pell*, who died about the ſame Time with Mrs. *Henry*. The Congregation was then removed to *Whitchurch*, where it ſtill continues; and a quarterly Lecture, was preached at *Broad-Oak*, till a few Years ago, when it was diſcontinued.

FINIS.

Near Mr. *Henry*'s Grave in *Whitchurch*-Church, is a Marble-Monument with this Inſcription,

M. S.

PHILIPPUS HENRY, de Broad-Oak, in Comitatu Flint, A. M.
Sacri Miniſter Evangelii; Paſtor olim Worthenburienſis;
In Aula Regia natus piis et honeſtis Parentibus;
Scholæ Weſtmonaſterienſis, indeque Ædis Chriſti Oxon,
Alumnus Regius:
Vir priſca Pietate et vere Chriſtiana,
Judicio ſubacto et limato,
Memoria præſtanti, magno et fœcundo Ingenio,
Eruditione perpolita, ſummo Animi Candore, Morum Venuſtate
Imprimis ſpectabilis, et in Exemplum natus:
Cui ſacra ſemper ſua Fides aliorumque Fama:
Divini Numinis Cultor aſſiduus;
Divini Verbi Interpres exquiſitiſſimus;
Aliorum Affectus movere non minus pollens,
Quam ſuis moderari:
Concionando pariter ac vivendo palam exhibens
Chriſti Legem et Exemplar Chriſtum:
Prudens perituſque rerum; Lenis, Pacificus, Hoſpitalis;
Ad Pietatis omnia Charitatiſque Officia uſque paratus;
Suis jucundus; Omnibus humanus;
Continuis Evangelii Laboribus ſuccumbens Corpus,
Nec tantæ jam par amplius Animæ,
In Dormitorium hic juxta poſitum demiſit,
Jun. 24°. Anno Dom. M DC XCVI, Ætatis LXV.

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MUSEUM

Viro opt. multumque deſiderato
mœrens poſuit Gener ejus J. T. M. D.

Thus imitated in *Engliſh.*

To the Memory of

Philip Henry of *Broad-Oak* in *Flintſhire, A. M*;
Miniſter of the Goſpel; late Rector of *Worthenbury*;
Born in the royal Palace, of pious and worthy Parents,
Firſt, King's Scholar of *Weſtminſter*-School
Afterwards of *Chriſt-Church Oxford*,
A Man of truly primitive and chriſtian Piety,
A well-regulated and refined Judgment,
An excellent Memory; a great and fruitful Genius;
His polite Literature, perfect Candour and amiable Manners
Rendered him the object of Eſteem and Imitation.
His own Faith and the Reputation of others
Were ever held ſacred by him:
A conſtant worſhipper of God;
A moſt skilful Interpreter of his Word;
No leſs ſucceſsful in moving the Affections of others
Than in governing his own:
By his preaching and Life publickly ſhewing
The Law and Example of Chriſt:
Prudent and skilful in his Affairs; mild; peaceful; hoſpitable;
Ever ready to all Offices of Piety and Charity;
Kind to his Friends; courteous to all;
His Body, ſinking under his conſtant Labours in the Goſpel,
And no longer equal to ſo large a Soul,
Died *June* 24th, 1696, in the 65th Year of his Age,
And is buried in an adjoining Sepulchre.

This Monument, ſacred to his great and much-lamented Worth
was erected by his afflicted Son in Law,
John Tylſton. M. D.

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